

AL-MAHDI(A.S.)

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IN THE NAME OF ALLAH, THE EXALTED

Dedication

This book is dedicated to you 'O Abul-Qasim-Muhammad-ibn-Hassan-Askari, 'O "Baqia'tallah" (Allah's reminder) on the earth and His proof over His servants. I hope to be graced with Your acceptance. In reality, the value of presentation is tantamount .to the capacity of its giver

Sayyid Sadruddin Al-Sadr

In His Exalted Name

(*)

This (book) is a collection of a series of traditions, which have been narrated from the Holy Prophet (S.A.W.A.), his progeny and companions - all taken from our Sunni brethren sources. It also contains sayings and writings of Sunni scholars about the .(.Awaited Mahdi who is from the progeny of Muhammad (S.A.W.A

It is hoped that this book remains a means of my remembrance and a vision for others. I have arranged this book by bringing one preface, eight chapters and a conclusion. I ask Allah for its success and humbly request Him who is the best of the .Helpers for His favor

Sayyid Sadruddin al-Sadr

The Reason for Writing This Book and The Writer's Style

Some of my learned friends joined me in a noble and scholarly gathering. Discussions followed concerning the authencity of traditions until it took us to the subject of the 'AWAITED MAHDI' - a subject which we (the twelve Imami'ah Shias) believe and which constitutes one of the

.principles of religion

Then, some of those present asked: "What do our Sunni brethrens say in this regard and whether any tradition(s) has been narrated from their sources which is "?compatible with our traditions or not

I replied: "Yes. As per their own research, they are possessing diffused (Mustafiza) and authentic (Mustawatir(١)) traditions and some among them have also written books in this regard. However, a few of them have spoken about this subject from the .viewpoint of its originality, characteristics and other points, which we believe

Yes, to them there exists controversies and (uncertainties') improbabilities which one generation usually inherits from the previous one and they speak about them and mention them in their books or writings with differences only in wordings but similar in .meaning

Thereafter one inquired: "Can you write an article with regard to this matter and restrain yourself in your writing to only those traditions which have also appeared in their references and then mention those difficulties and improbabilities (which they "?are disturbed with) and then give its reply

I replied: "Entering into such kind of affair will cause the lines of friendship to tear apart and I do not wish such a split to happen especially at present when we are in ".need of unity among the Muslims

Then one of them said: "Discussions in matters pertaining to knowledge will not bring any harm if such a discussion proceeds through observing the rules of debate and if one's words do not go beyond the boundaries of courtesy and morals. In fact no one .has any right to speak harshly or rebuke the others

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١ - A mutawatir tradition is a tradition where all climes of its narrators -right from the time of the Holy Prophet until now- are in such great number that one is bound to

accept its authenticity. On the other hind a ‘Mustifiza’ tradition is a tradition which even though does not possess the level of certainty and authenticity of a ‘Mutawatir’ .tradition, yet it enjoys a high level of credibility

Indeed, man is free in his views and doctrines and it is his right to stand by them. However we see in this respect that some have harmed others through their words ".and hence should bear the responsibility

Thereafter I replied: "I accept your reasoning and shall enter this field by depending on the Strength and Power of Allah and by observing the customary etiquettes. .Indeed Allah guides to the right path whomever He whishes

From among the books written by our Sunni brothers in this respect which will be made use only a few in my possession. I examined all of one after the other and how inquiringly I my task! In most of them, the traditions have not been mentioned in the specific I collected a sufficient number of the to serve our objective and arranged .them under specific topics

I wrote every tradition under the specific topics, which were related to them and with regard to those traditions, which comprise of many points, I have brought each one of those points under the same related topics and then mentioned the severance of the .traditions

Let it not remain unsaid that I have narrated the afore-mentioned traditions from the very books which I had (those traditions) in my possession and with regard to those particular books which were not in my possession, I have narrated them by relying on .their respective honorable scholars

Furthermore, in narrating the traditions, I have confined myself only to those books, which have been printed in Sunni printing houses. Moreover I have avoided narrating from those books which have been printed in Iran such as 'AL-BAYAN-FI-AKHBAR-SAHEB-E-ZAMAN', 'AL-USOOL-AL-MUHIMME-FI-MA'RIFAT-UL-A'IMMA' and

TAZKERAT-UL-UMMAH-FI-AHWAAL-A'IMMA' - except for some points extracted ' .'from the book of 'TAZKERAT-UL-AIMMA

Similarly I have refrained myself from narrating traditions from our own great scholars and from what has been deposited in our own books and writings for the simple reason that perhaps it may become a cause of suspicion (i.e. they might think that the quoted tradition is false and fabricated). However I have used some references from the book 'AL-DURAR-AL-MUSUWIA-FI-SHAR-AL-QA'ED-AL-JAFARIA' written by our Master Ayatullah Abi Muhammad Sayyid Hassan-al-Sadr Kazemi who has a great right and to whom we owe a lot. I have used his references not with the intention of reasoning and argumentation but only as a means of .supporting the subject at hand

I bear witness to God that I have treated these traditions and the sayings of the past prior people from the view-point of justice only and avoided the path of injustice and deviation. I deemed it necessary upon myself to conform my belief to reason and not adapt reason to whatever I believe. Anyone who reads and examines the contents of .this book shall agree to what I have said

Indeed, it is incumbent upon everyone, particularly in religious matters, to release oneself from following the track set by others and from delusions or assumptions. One should be on guard against prejudice and bigotry and only the truth should be kept in mind. What is advisable is the truth and if anyone finds it at any place, it shall .embrace him

A GLANCING VIEW

A researcher who does research in the books of great scholars in matters such as 'Usul-e-Din' (fundamentals of

religion) or ‘Furu-e-Din’ (subsidiaries of religion), particularly the books of our Sunni brethrens will find less an issue like Mahdaviyat which has been discussed from all aspects-creditability, reliability and innumerableness of its narrators who are the leading authorities in traditions irrespective of their differences in status and .standards

Indeed, there are many topics, which are a matter of consensus and rather unanimously accepted by both sects whether in ‘Usul’ (fundamentals) or ‘Furu’ (subsidaries). Among them the most widely written topic by Ahl-e-Sunnat is the topic of ‘MAHDI’. It is surprising to note that they have discussed and spoken about the .matter of ‘Mahdaviyat’ for days and nights

Indeed, as per their own research they have narrated traditions about ‘MAHDI’ from the Holy Prophet (S.A.W.A.) himself, some from his noble companions and some from .his wives with the differences in the length of the traditions

They have taken out lengthy and brief traditions concerning ‘MAHDI’ from their .leading traditionists such as Bukhari, Muslim, Nesa’ee, Abu Dawoud and Ibn-Maaja

And among the experts of traditions we may mention such names as Imam Ahmad-ibn-Hanbal, Abul Qasim Tabarani, Abu Naeem Esfahani, Hamaad-ibn-Yaqub Raujani .’and Hakem, the author of ‘Mustadrak

Similarly names such as Ganji, Sebt-ibn-Jauzi, Khaurazmi, Ibn Hajar, Mulla Ali Muttaqi, .the author of ‘Kanzul-Ummal’, Shablanji and Qunduzi too cannot be overlooked

Some of their books in this regard are: ‘Manaqib al-Mahdi’, ‘Fourty traditions from Abu Na’eem Esfahani, ‘Bayan-Fi-Akhbar-Saheb-uz-Zaman’ from Abi Abdulla Ganji, ‘Al-Burhan-Fima-Ja’a-Fi-Saheb-uz-Zaman’ from

Mulla Ali Muttaqi the author of Kanzul-Ummal, 'Akhbar-al-Mahdi' from Hamaad-ibn-Yaqub Raujani 'Arf-ul-Wardi-Fi-Akhbar Mahdi' and 'Alamaat al-Mahdi' both from Jalaluddin Suyuti and the book of 'Al-Qaul-ul-Mukhtasar-Fi-Alamaat Mahdi Muntazar' .from Ibn-Hajar-Asqalani

Indeed traditions from the Holy Prophet about 'Mahdi-e-Muntazar' and the Qa'em from the progeny of Muhammad (S.A.W.A.) which have been narrated through the Sunni sources are numerous in number. Rather they are 'Mutawatir' (authentic) .regarding their own statements

Such says Ibn Hajr on Page ٩٩ of 'SAWA'EQ' 'Abul Hussein Abri says that the traditions which have come from the Holy Prophet (S.A.W.A.) about the advent of 'MAHDI' and .the fact that he is from Ahl-ul-Bait have come from successive transmitters

Shablanji, on Page ٢٣١ of "Nur-ul-Absar" says: "The tradition from the Holy Prophet (S.A.W.A.) stating that Mahdi is from my progeny and shall fill the earth with Justice ".has come from successive transmitters

In the second volume of "Futouhat-e-Islamiah" on Page No.٣٢٢, Zaini Dehlaan says: "The traditions which speak about the advent of Mahdi are many in number and are 'Mutawatir' (authentic). Among them there may be traditions which are 'Sahih' (correct), 'Hassan' (favorable) or 'Za'eef' (weak). However considering the numerousness of such ('Sahih') traditions and the multiplicity of its narrators, one .cannot but accept them to be authentic

In the second volume of the same page he mentions that Allama Sayyid Muhammad-ibn-Rasul-Barzanji has specified in the end of his book "Ashshat-Fi-Ashraat-e-Sa'ah", that traditions about MAHDI are 'Mutawatir' (authentic). He also says: 'The fact that the matter of 'Mahdaviyat' is decisive

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and that he shall be from the progeny of Fatemah (A.S.) and he shall fill the earth with (justice are all authentic.(۱)

What we have said has been a part of specification of such scholars about the authenticity and reliability of the traditions concerning MAHDI, the Awaited one. On this basis, as per the fixed principles in traditions, there remains no room for any .doubt, leave aside denying them

If we do away with those specifications and testimonies and examine the traditions of this chapter from the view-point of the chain of transmission and significance, we can - :divide them into three parts

First Part: Those traditions whose chain of transmission and expression are evident and are devoid of any doubt. Moreover, as per the research undertaken by leaders of Ahl-e-Sunnah and their leading authorities (in traditions) they have confessed in the authenticity and reliability of such traditions. Hakem in his 'Mustadrak' has acknowledged the authenticity of some of them, based on the views of Bukhari and Muslim (۲) and there is no doubt in the necessity of accepting such traditions and .acting upon them

Second Part: Those traditions where their chain of transmission are incorrect and their falsity evident and moreover the fixed principles (of traditions) also necessitates us to accept them because on the one hand they are as strong as the first part and, on the other hand, accepting them appears to be more common and general. Rather .its contents have been verified by common consensus

Third Part: Those traditions which include both aspects-correctness as well as weakness. However, due to its incompatibility with all the other authentic traditions, they need to be rejected and not taken into account. In other words, if it is not possible to esoterically interpret them so

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The author of Arf-ul-wardi on Page ۸۵ narrates from Abul-Hasaan Muhammad-ibn- -۱

Hussein ibn Ibrahim ibn-Aasim Sahri that he too has acknowledged the authenticity of the traditions about Hazrat Mahdi (A.S.).

۲- Suyuti writes: According to Bukhari and Muslim a tradition can be considered to be a true tradition if its transmission leads to one of the famous companions where two people narrate from him. Thereafter he says: ‘This is the first measure of correctness and such kind of traditions do not exceed even one thousand. Al-Haavi-L-Fatavi Page ۱۱۴.

that they come in agreement with all other traditions, like the ones which express the name of Mahdi to be Ahmad or his father's name to be the same as the name of the Holy Prophet's father or that he will be from the progeny of Abu Muhammad Hassan Zaki and not Abu Muhammad Hassan Askari, are all to be rejected. Moreover, as far as research shows, such traditions are few in number and what is generally known is .that they have been turned aside

It is possible to say that the first point (i.e. Mahdi's name) may have sprung due to the traditions specifying that the name of Mahdi is the same as the Holy Prophet's name. Then it was thought that by the Holy Prophet's name is meant Ahmad; although what we derive from the diffused traditions is Muhammad. Similarly it is believed that the second and third points too have been forged and shortly you shall come to know of .its details and facts

The point, which we are compelled to mention in this regard is that a few traditions of the first and second parts (apparently one or two traditions) comprises such contents that it necessitates their rejection and history as well as examination of such traditions will testify to their falseness. The fixed principles in the code of fundamentals stipulates that whenever a tradition includes some sentences where each one possesses independence or conveys its own meaning and the general consensus rejects a part of them, the very sentence has to be discounted and the rest of the tradition is to be kept. Although Faazel Farid Vajdi Afandi, the author of 'Da'eratul-Ma'aref' (a Sunni scholar) has repudiated this principle and considers it incumbent to cast away the full tradition, we, too, shall agree with him (although our opinion differs) and disregard such traditions. The remaining traditions will be .sufficient enough to prove our point

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CHAPTER ONE

Point

THE HOLY VERSES OF QURAN ABOUT MAHDI

PROPHETIC TRADITIONS ABOUT MAHDI

SERMONS OF ALI (A.S.) ABOUT MAHDI

SPECIFICATIONS OF SCHOLARS REGARDING MAHDI

POEMS AND ODES ABOUT MAHDI

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:Nahjul Balagha: Wise Sayings of Ali (A.S.) - No ۲۰۵

The world would bend towards us after having been refractory just as the biting she-“ ”.camel bends towards its young

A metaphoric remark that just as during the time of the Holy Prophet (S.A.W.A.) the apparent and esoteric ‘Vilayat’ (Mastership) were both found in his household, in the same way and at the time of the reappearance of Hazrat Mahdi (A.S.), the apparent .(Government and esoteric ‘Vilayat’ will be made ready for that leader

:Thereafter, he recited this verse

(*)

And We desired to bestow a favor upon those who were deemed weak in the land,) (.and to make them the Imams, and to make them the heirs

Ibne Abil Hadeed Mo’tazali in his commentary on Nahjul- Balagha says on Page ۳۲۹ Vol. ۴ as such: “Our companions mention that is this verse, Allah has promised the Imam and leader that he would have possession of the land and gain control over all .the nations

In the seventh chapter of “Eqdud-Durar”, Abu Abdulla Na’eem-ibn-Hemad narrates :as such

Imam Abu Ishaaq Salbi in ‘tafseer’ (interpretation) of the Divine saying of ((*)-“ Hamaasaq) has quoted Ibn-Abbass as saying: ((*)-the’h’) refers to the battle between Ouraish and the slaves in which the Ouraish would be the victors; ((*)-the ‘m’) refers to the kingdom and Government of Bani-Umayyah; ((*)-the ‘aa’) is the sign of exaltation and honor of Bani-Abbass; ((*)-the ‘s’) refers to the age of Mahdi and ((*)-the ‘q’) is a symbolic sign of the coining of Isa at the time of Emergence of Mahdi. The author says that some have

interpreted (*) as the brightness of Mahdi and (*) as the power of Isa-ibn-Maryam. ((i.e. Jesus Christ

:Ibn Hajar in his Sawa'eq (Page ۱۶) interprets the Divine saying (*) as such

Among the exegetists, Maqatel-ibn-Sulaiman and his followers have said that this" verse has been revealed in favor of Mahdi. Es'aaf-ur Raghebeen too has written the (same on Page ۱۵۶.(۱)

The author of 'Nur-ul-Absar' on Page ۲۲۸ has narrated from Abu Abdullah Ganji as such: "About the interpretation of Allah's words

(*)

Sayyid-ibn-Jubair says: "It refers to Mahdi from the progeny of Fatemah - the one who, by decree of this

".verse shall dominate over all other religions

In "Yanabi-ul-Mawadda" Page ۴۴۳ it is narrated from Manaqib-Khawrazmi from Jabir-ibn-Abdulla Ansari a lengthy incident wherein a Jew approaches the Holy Prophet (S.A.W.A.) and asks him various questions which results in his converting to Islam. One of the questions which the convert had asked was about the successors to the Holy Prophet himself and the Prophet's reply that they were twelve in number. He counted each one of them by name until he got to the name of Imam Muhammad Hassan Askari. Thereafter he said: "After him shall come his son Muhammad who will be known as Mahdi, Qa'em and Hujjat.(۲) Then he will disappear temporarily, reappear again and when he does so he shall fill the earth with equity and justice. Since by then the earth would have been filled with cruelty and oppression. Blessed are those who are patient during the period of his occultation and blessed are those who are steadfast in. their love towards him. They are those whom Allah has praised in

t:۱۶

Tafseer-e-Ruh-ul-Ma'ani vol. ۲۵ pg. ۹۵ interprets the afore-said verse and follows: - -۱

What is that ha will descend in Damascus when the people will be busy in their morning prayers. Then Imam will stand behind and lie is the Mahdi. Thereafter ha will give priority to him and will pray while standing behind him. He will then say People have not stood up but only for thee. Tafseer-e-Seraj-ul-Munir vol ۳ pg. ۴۶۲ too has interpreted the verse in this same manner but has not specified the name of Mahdi. Nur-ul-Absar too (on Page ۱۴۶) has narrated from the book of Ganji the same as Ibn-Hajar.

۲ - Hamuini in "Fara'ed-us-Semtain" chapter ۳۱ has mentioned in this regard a tradition narrated by Ibn-Abbass from the Holy Prophet. Nasaye-al-Kaafiya, pg. ۲۴.

-His Book with such words

(*)

Quran is a guide to those who guard (against evil), those who believe in the unseen] [.i.e. Mahdi and his occultation

- :Also, Allah says

(*)

They are those who belong to the Party of Allah; Know that the Party of Allah are the] (victorious ones.] (Tradition ends

In the afore-said hook, on Page ۴۴۸ he quote: from the book of "Fara'ed-us-Semtain" a tradition which Hassan-ibn-Khalid has narrated from Abu Hassan Ali-ibn-Musa Reza (A.S.) about Mahdi where he mentions that he would be the fourth from his descendants and that when he reappears, the earth would be engulfed with the Divine Light. Thereafter Imam continued as such: He is the one whose reappearance shall coincide with the call of a caller from the sky such that all the inhabitant: of the land shall hear this cry: - "Know that the Hujjat (Proof) of Allah has appeared near the House of Allah. So follow him since the truth is in him and with him. The word of Allah .too refers to the same

(*)

If We please, We should send down upon them a from the heavens so that their] [.neck: should stoop to it

Naishabouri in his "Tafseer" (Vol. ۱.) in interpreting the verse of (*) says: Some of the Shias believe that (*) (i.e. unseen) in this verse refers to Mahdi, the Awaited one; the :one who Allah has promised about him in His Book as such

(*)

Allah has promised to those of you who believe and do good that He will most]

[.certainly make them rulers in the earth

t:١٧

:Moreover, about him the Holy Prophet (S.A.W.A) has said the following

If there remains not more than a day from the life of the earth, God Almighty will set" the day so long, until a person from my progeny who carries the same name as mine, shall appear and fill the earth with Justice opposite the ext١ent it had been filled with (injustice and oppression.(١

Naishabouri further says that according to the Ahl-e-Sunnat, the afore-said verse gives indication to the Imamate of "Khulafa-e-Rashedin" (rightly-guided Caliphs) because the word of ((*) Menkom) in the holy verse indicates 'part' (of) and it is necessary for this 'part' (of) to be present at the time of addressing. Also, it is well - known that those four caliphs (Abu Bakr, Omar, Osman and Ali) were men of faith and virtue and at that time were present. Consequently the matter of Caliphate and victory was certain for them. Therefore it becomes necessary to say that this verse .refers to them

Thereafter he says: A group has gone against them arguing why it is not permissible to say that the word of (*) denotes exposition. They consider succession over the earth to mean possession and domination over it just as it was so in the case of Bani-.Isra'il

Again he says: Let's accept that the term (*) denotes the meaning of 'part' but on what basis is it not permissible to consider that 'part' is to denote the caliphate of Ali and say that (*) has been used here in its plural form just to show the honor and great (position of Ali or as a reference to Hazrat and his eleven offsprings after him.(٢

FROM THE SAYINGS OF THE HOLY PROPHET

Abu Dawoud in his 'Sahih' on Page ٨٧, Vol. ۴ narrated

t:١٨

In Tafseer Raazi vol. ١ Page ١۶۶ too, the verse of (*) has been interpreted in a similar -١ .manner

It is narrated in Arf-ul-Wardi Page ۵٧ from the Jafseer (Exegesis) of Ibn-Jarir from -٢

Sadi that in interpreting the verse (*) he says: By unjust people and debarers who disallowed the taking of the name of Allah in the mosques and the exerters who strived to ruin them is meant the Romans. And by decree of the verse, they are those who would not enter Baitul-Muqqddas but with fear and anxiety from being killed or paying the 'Jazia' (tribute). Thereafter he says- However their (*) (despise) which is referred to in this verse will be at that time when Mahdi shall reappear and gain victory over Constantinpole. Then they will kill him and this very act shall be their despise.

from Abdulla a tradition from the Holy Prophet (S.A.W.A.) as follows: “If there remains not more than a day from the life of the earth, God Almighty will set the day so long ”.until He appoints a person from my progeny

Thereafter he says-Similarly it has come in Hadith Sufyan that the Holy Prophet has said: “The life of this world shall not end until an Arab from my progeny will rule over (the world.”(١

The same book on the afore-said page and volume mentions a tradition from All (A.S.) who narrates from the Holy Prophet (S.A.W.A.) as follows: “If there remains not more than a day from the life of the earth, surely God shall appoint a person from my ”.progeny

Tirmidhi in Vol. ٢ of his ‘Sahih’ on Page ٢٧٠ narrates a tradition from Abdullah who narrates from the Holy Prophet (S.A.W.A.) that he said: “The life of this world shall not ”.cease to exist until an Arab from my progeny shall come and rule

Tirmidhi says: This tradition is (*) (acceptable) and (*) (correct) and the same has also .been narrated from Ali, Abu Sa’eed, Umm-Salma and Abu Huraira

Also, in the afore-said book on the same page of the same volume, a tradition has :been narrated by Abu Hurair from the Holy Prophet (S.A.W.A.) as follows

If there remains not more than a day from the life of the earth, God Almighty will set“ ”.the day so long until a person from my progeny shall come and rule

(Then he says: This ‘hadith’ is (*) (acceptable) and (*) (correct).(٢

Ibn-Hajar in his “Sawa’eq” on Page ٩٧ says: Abu Ahmad, Abu Dawoud, Tirmidhi and :Ibn Maaja have narrated from the Holy Prophet (SA.W.A.) as saying

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The same has been narrated in “Arf-ul-wardi” Page ٥٨ from Ahmad, Abu Dawoud - ١ .and Tirmidhi

Suyuti in Arf-ul-Wardi Page ۶۴ and Ja'ame-Sagheer vol. ۲ Page ۲۷۷ tradition No ۷۴۹۱ -۲ too have narrated the same and add that this person (i.e. Mahdi) shall become a master of the hills of Deylam and constantinople. The same can be found in "Nur-ul-Absar" Page ۱۴۸. Thereafter he writes: "These are the words of Hafiz Abu Na'em and he says that the person mentioned in the tradition is none other than 'Mahdi'."

If there remains not more than a day from the life of the earth, surely God shall" appoint on that day a person from my progeny." Es'aaf-ur-Raghebeen too has narrated the same on Page No. ۱۴۷.(۱)

Ibn Hajr in the afore-mentioned book on Page ۹۷ writes: Abu Dawoud and Tirmidhi narrate from the Holy Prophet (S.A.W.A) as such: -

"If there remains not more than a day from the life of the earth, surely God will set that day so long until He makes a person appear from my progeny."

Esa'af-ur-Raghebben too has narrated the same on Page ۱۴۸.

Ibn Hajr, in the afore-mentioned book on Page ۹۷ says: Abu Dawoud and Tirmidhi have narrated from the Holy Prophet (S.A.W.A) as such: -

"The life of this world shall not cease to exist until a person from my progeny shall come and rule."

Es'aaf-ur-Raghebben too has narrated the same on Page ۱۴۸.

Ibn Hajar in 'Sawa'eq' (Page ۹۷) writes: Abu Dawoud and Tirmidhi have narrated from the Holy Prophet (S.A.W.A.) as such:

"If there remains not more than a day from the life of the earth, God will set the day so long, until He

appoints a person from my progeny."

Es'aaf-ur-Raghebeen too has narrated the same on Page ۱۴۸.(۲)

In 'Nur-ul-Absar' Page ۲۲۹ a tradition has been narrated from Ali (A.S.) who narrates from the Holy Prophet (S.A.WA.) as such:

"If there remains not more than a day from the life of the earth, surely God will make a person from my progeny to

Arf-ul-Wardi Page ۵۹ - narrated from Ibn-Abu-Shaiba and the afore-said names - ۱
.and Jaa'me-Sagheer vol. ۲ Page ۳۷۷ - Tradition No. ۱۴۸۹

The same has been narrated in Arf-ul-Wardi Page ۵۹. Also on Page ۶۲ it is narrated -۲ from Tabarani and Abu Na'eem Esfahani and they from Abu Sa'eed Khudri who said: 'I heard the Holy Prophet (S.A.W.A.) saying: "There shall come a man from my progeny who will speak in accordance with my 'Sunnab'. God shall send rain for him and the earth will throw out its bounties. He will fill the earth with equity and Justice just as it had been filled with cruelty and oppression. Also, on Page ۶۳ it is narrated from Ahmad and Abu Na'eem who narrate from Abu Sa'eed Khudri that the Holy Prophet (S.A.W.A.) has said: 'The world shall not cease to exist until a person from my progeny shall come and rule and he will fill the earth with equity and Justice just as it had been filled .with cruelty and oppression

.(appear" (on that day

Then the author continues: "This hadith has also been narrated by Abu Dawoud in his .'"Sunan

In the same book on Page ٢٣١, it is narrated from Abu Huraira who narrates from the :Holy Prophet (S.A.W.A.) that

(Qiyamat shall not be established until a person from my progeny comes and rules.(١"

On Page ١٥١ of Es'aaf-ur-Raghebben it is mentioned that Ahmad and Mawardi have narrated from the Holy Prophet (S.A.W.A.) who said: "Glad-tidings to you (all) about .Mahdi." The same has come in 'Nur-ul-Absar' Pg. ١٥١

Author of 'Nur-ul-Absar' writes on Page ٢٣٠ as such: Ahmad narrates from Abu Sa'eed ".Khudri that the Holy Prophet (S.A.W.A.) has said: "I give you glad-tidings about Mahdi

In "Yanabi-ul-Mawadda" (Page ٤٣٢) it is narrated from Qetaada who said: "'I asked Sa'eed-ibn-Maseeb: "Is there any truth in Mahdi?" He replied, 'Yes, he is the truth and (he is from the progeny of Fatemah.'"(٢

In the same book, on the afore-said page it is narrated from Ali (A.S.) who has narrated from the Holy Prophet (S.A.W.A.) that: "If there remains not more than a day from the life of the earth, indeed God shall make a person from my progeny to ".appear

Thereafter he writes: "This hadith has also been narrated by Abu Dawoud, Ahmad, ".Tirmidhi and Ibn-Maaja

Also, in the same book on Page ٤٣٢, a tradition is narrated from 'Musnad' of Ahmad - :who has narrated from the Holy Prophet (S.A.W.A.) as such

Qiyamat shall not be established until the earth is filled with cruelty and oppression."
(Then a person from my progeny shall appear and fill it with equity and Justice."(٣

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۱- Arf-ul-Wardi, Page ۶۲.

۲- Arf-ul-Wardi, Page ۷۴.

۳- On Page ۶۵ of "Ad-ul-Wardi" it is narrated from Haskem who narrates from Abu Sa'eed that the Holy Prophet (S.A.W.A) has said: "A severe calamity shall befall my nation at the end of the Appointed Time, by the hands of the rulers of their time such that life shall become difficult for them. Then God Almighty shall manifest a person from my progeny who shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression.

Again, in the afore-mentioned book on Page ۴۴۰ he writes: Mufeq-ibn-Ahmad Akhtab narrates a sermon of Khawarazm who takes reference from Abdur-Rahman-ibn-Abi Laili who narrates from his father who said: - "In the battle of Khaibar, the Holy Prophet (S.A.W.A.) handed over the banner to Ali (A.S.). Then Allah ordained victory by his hands. Later, at Ghadir-e-Khum he reminded the people that Ali was the 'Maula' (Master) of all believing men and women and continued until he expressed few sentences about the virtues of Ali, Fatemah, Hassan and Hussein." Thereafter he said: "Gabriel has informed me that after my departure they shall be subject to injustice and oppression and this oppression shall continue until a movement is brought about by their "Qa'em" and at that time their creed will be raised high, people shall turn towards their friendship, ill-speaking towards them shall diminish, those having unpleasantness for them shall be degraded and those eulogizing them shall increase. Such kind of events will occur when cities shall collide with each other and people become weak and helpless of respite. At that time shall appear the (Qa'em) (Mahdi) from my progeny and God will manifest the truth through him and extinguish the falsehood by his sword." Thereafter he said: 'O people, glad-tidings to you of relief and respite. Surely the promise of Allah is true and He never breaks it and His decree never gets refuted. He is All - Aware and All-seeing and the victory of Allah is near.(۱)

In the same book on Page ۴۴۷ he narrates from the book of "Fara'ed-us-Semtain" from Shaikh Abu Ishaaq Ibrahim-ibn-Yaqub who narrates from Jabir-ibn-Abdulla Ansari that the Holy Prophet (S.AW.A) has said: -

"The one who denies the emergence of Mahdi has surely disbelied to whatever God has revealed upon Muhammad and

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۱- Ibn-Abi Shaiba, Na'eem-ibn-Hemaad, Ibn-Maaja-and Abu Na'eem have narrated from Ibn-Masood who said: - I was in the presence of the Holy Prophet (S.A.W.A.) Suddenly a group of youngsters from Bani-Huhim appeared before us. When the Holy Prophet (S.A.W.A) saw them his eyes became full of tears and the colour of his face changed. I said: 'O Prophet, I see that you are sad. He replied: We are a family which

God preferred for us the next world over this world. After me, my Ahl-e-bait shall he subjected to persecution by the people until a group from the East will appear with black flags. Then, they shall wish to reign but others will stand in their way. Later, they will fight and win and will receive what they desired. But they will refuse to accept and entrust it to a person from my progeny who shall fill the earth with Justice just as it had been filled with oppression. So any one who perceives the situation of that time .will join them over though he may haul himself over ice

the one who denies the coming of Isa (Jesus) has surely become a disbeliever and the (one who denies the revolt of Dajjal has surely become a disbeliever."(١)

FROM THE SAYINGS OF ALI

(.From The Sayings of Ali (A.S

Nahjul-Balagha - Sermon No.٩١ - Statements of Ali (AS.) about Mahdi (AS.). It is a part of the Sermon which he delivered with regards to Bani-Ummayid and their mischief towards the people until he reached to the point where he said: "Thereafter, Allah shall unpleasantly widen difficulties and other occurrences upon you and (only) when the skin is cut off and the flesh is peeled off, the calamities will be obviated." Then he continued: 'Allah shall bring this freedom and salvation through a person whose behaviour with that tribe will be harsh and severe and he shall make them suffer and he will quench them with bitter cups (of hardships) and not extend them anything but (sword.(٢)

Mutazali on exegetist, in the second volume of his book (Page ١٧٨), under the afore-mentioned Sermon says: 'This Sermon has been commemorated by a group of historians and it is common, recounted and reached the level of ((*) -Estefaze) .((superabundance

After the battle of Nahrawan Ali (A.S.) spoke in such words: No one except me had the courage to remain steadfast and withstand those seditions and turbulence. (Perhaps steadfastness at that time is referred to the Khawarij because, when the companions of Muawiya by the tricks of Amr-Aas fixed the Quran on top of spears and by this way wanted to save themselves from the blow of Hazrat's sword, the soldiers of Ali (A.S.) by witnessing such scene hesitated in obeying his commands and in fact opposed him stating: We should not dare draw our sword on these people. Or perhaps

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١- In Arf-ul-Wardi (Page ٨٣) a narration has come from Fawa'ed-ul-Akhbar -Abe Bakr Es'aaf that the Holy Prophet has said: - "The one who reckons Dajjal to be false has

surely become a disbeliever and the one who thinks Mahdi to be false has surely .become a disbeliever

The author of "Arf-ul-wardi" on Page ۷۳ has also narrated almost the same - ۲ .contents

it refers to the battle against the people of Jamal where those participating in it were such personalities like Ayesha, Thalha and Zubair who were enjoying esteemed status and position in the eyes of the Muslims. For this reason they did not have the courage to fight them except Ali (A.S.) who fought and defeated them.)

Then Ibn-Abil Hadeed says: A statement which Razi has not mentioned is an address which he delivered about Bani-Ummayid, the contents of which are as follows: -

"Then surely Allah will liberate the people by the hands of a person from our chaste family. May my father be sacrificed for him, whose mother is the best amongst the ladies of Paradise." Thereafter he confesses to this point that Ali (A.S.) in this statement is referring to Mahdi, the Awaited one.

Nahjul-Balagha - Sermon No.۱۴۸ - Amongst the statements which Hazrat has spoken about the news of the unseen is the following sentence: - "O' people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Know that whoever from among us (Ahle Bait - the family of the Holy Prophet) in the future will continue in our way with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slaves and to unite the divided. He would be in concealment from the people such that a track-finder would not find his footprints even though he may pursue him."

Mutazali in the second volume of his book on Page ۴۳۶ under this Sermon says: "Hazrat here is referring to Mahdi, the Awaited one and his concealment."

Nahjul-Balagha - Sermon No.۱۸۰: Amongst the sermons which Ali (A.S.) pointed out to the people of Kufa is the following sermon: - However, before narrating the sermon it

is good to mention that Nufil Bukali relates that Ali (A.S.) delivered this sermon standing on a stone which Joda-ibn-Hubaira Mukhzumi had erected for him. Ali (A.S.) had a woolen apparel on his body, the belt of his sword was made of leaves and the sandals on his feet too were of palm leaves. His forehead had a hardened spot like the knees of a camel. He spoke as such: -

"He would be wearing the armor of wisdom, which he would have secured with all its conditions, such as full attention towards it, its (complete knowledge and exclusive devotion to it. For him it is like a thing, which he had lost and which he was now seeking, or his need, which he was trying to meet. If Islam is in trouble he would feel forlorn like a traveler and like a (tired) camel beating the end of its tail and flattening its neck on the ground. He is the last of Allah's pleas and one of the vicegerents of His Prophets."

Ibn-Abil Hadeed who has written a commentary on Nahjul-Balagha writes on Page ۵۳۵ of his second volume as such:

"Each group has interpreted these sayings according to their own expedient beliefs and the twelve Imamiah Shi'ites reckon that the person who has been referred in Hazrat's speech is none other than Mahdi."

Thereafter he writes: "As I see it, it does not appear difficult to believe that reference over here has been made to 'AL-Q'AEM' from the progeny of Muhammad (S.A.W.A)."

The author of 'Yanabi-ul-Muwadda' on page ۴۶ narrates from the book 'Durrul-Munazzam' as such: Amongst the sayings of Amir-ul-Mumineen (A.S.) about Mahdi and/or Qa'em from the progeny of Muhammad is the following sermon: -

"The standard-bearer of Muhammadi and the ruler of

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Government of Ahmadi shall be manifested. He is someone who will revolt with his sword, straighten the crooked, conquer the earth and revive the forsaken aspects of ".religious obligations and Sunnah

The author of 'Yanabi-ul-Muwadda' on Page ۴۶۷ writes: Some of the men of intuition and vision have narrated from Amir-ul-Mumineen as having said: "Soon God shall bring forth a group whom He Loves and they too are His lovers and the one who is like a stranger amongst them shall take over the Government. Verily, he shall be the 'MAHDI'; his face rosy and hair golden in color. He will fill the earth with justice without any difficulty. In his very childhood, he shall get separated from his mother and father and from the viewpoint of training he shall be rare and matchless. He shall rule over the Muslim countries with utmost calm and security and time shall be favorable and friendly towards him. His words will be accepted; the young and old shall humbly obey him. He shall fill the earth with Justice just as it had been filled with oppression. Then, at that moment his Imamat shall reach its perfection and Viceregency will be established for him. Moreover, Allah will make the dead to rise from their graves and return them back to this world. Then, like people who get up from their morning sleep, they shall see nothing but their own houses. The land will flourish and by blessing of his (i.e. Mahdi's) existence, it shall become fresh and fruitful. Seditions and disturbances shall vanish and blessings and welfare will (increase manifold.(۱

FROM THE SAYINGS OF SCHOLARS

Mo'iddin Arabi, in the ۳rd volume of his "Futuhaat Makkia" (Chapter No. ۳۶۶) says: "Certainly Allah possesses a Vicegerent who shall appear when the earth will be filled

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Ibn-Abil-Hadeed in the first volume on Page ۹۳ writes: (And Hazrat at the end of his -۱ Sermon says: - "It shall end in Us, not you people" reference is made to Mahdi, the Awaited one who shall appear at the end of time and most of the scholars of hadith are of the opinion that he is from the offspring of Fatemah (AS.). Mu'tazilites do not

deny his existence. They have mentioned him in their books and their Sheikhs too have acknowledged him. Then, after a few more words he says - Oazi-ul-Qaza'at (Supreme Judge) narrates from Kafi-ul-Kata'at Abil Qassim Isma'eel-ibn-Eba'ad whose reference is connected to Ali, that Hazrat himself said: He is from the offspring of Hussein. He shall possess a broad forehead, a protracted nose, a broad stomach and broad thighs. His front teeth will be separated from each other and on his right cheek will appear a spot. Ibn-Abil Hadeed continues: This tradition has also been narrated by Abdulla-ibn Qatiba in his book 'Al-GHARIB'.

with cruelty and oppression and then he shall fill it with equity and Justice. If there remains not more than a day from the life of the earth, Allah will set the day so long until this Vicegerent from the progeny of the Holy Prophet (S.A.W.A.) and offspring of ".Fatemah (A.S.) appears

Author of "Eqdud-Durar" in the preface of the afore-said book, after reproaching about the situation at that time and the excessiveness in seditions and disturbances says: Some reckon that these circumstances will always continue whereas such kind of people have followed the superficial or external aspect of (only) some of the traditions. Then I said -These traditions are worthy of our acceptance and we ire bound to accept and follow them. However, there is nothing in these traditions which give indication to he continuity of those circumstances until the Day of Qiyamat (the Last Day). It seems that the obviation of seditions and appearance of comforts will occur at the time when Imam Mahdi shall manifest himself because, many traditions which the 'Ulemas' and scholars have brought in their books have given, glad-tidings of his manifestation and the fact that God hall appoint a person who will be provided for his kingdom, such means which could shake the mountains and his kingdom will .spread far and wide

So he shall rule the entire earth and fill it with equity and Justice. At that time will be revealed the hidden treasures and when the powerful appear, he hall present them to ...the people

Author of "Yanabi-ul-Muwadda" on page ۴۱۰ writes: Shaikh Kamaluddin-ibn-Thalha in his book "Durrul-Munazzam" says as such: 'As per research, there is for Allah a Vicegerent who shall appear at the end of time when the earth will become filled with cruelty and oppression and

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indeed he shall fill it with equity and Justice. If there remains not more than a day from the life of the earth, He shall make this Vicegerent to appear from the offspring of Fatemah Zahra. Men of disposition shall recognize him by his protracted nose, black eyelashes and a spot on his right cheek. His name shall be Muhammad; his height above medium, his face handsome and his hair beautiful in appearance. Through him, Allah shall soon destroy the innovations (in religion), make upright every living thing and satiate his soldiers from the land of Eden. The most prosperous before him will be the people of Kufa. He shall distribute the booties equally and deal with people righteously and during his time altercations shall vanish. The clouds shall not allow but rains to descend and the land except to flourish. This Imam is the same Mahdi, the Upholder of the Commands of Allah to such extent that he will banish all ...(the false religions. Then there shall remain no religion but the pure one(s

Author of "Yanabi-ul-Muwadda" on Page ۴۳۲ has narrated from Sharif Mama :Samhoudi from his book "Jawahar-ul-Nagdin" the following

As per research, blessing of the Holy Prophet's prayers at the time of Ali's marriage' with Fatemah has been manifested in the offspring of Hassan and Hussein because, from their generation were those who have passed away and are those who shall come (in future). And if nobody comes in the future except Imam Mahdi it will be sufficient (i.e. for fulfillment of the promises and bringing into order the chaotic .(conditions

Ibn Athir Jazari in his book "Nehaya" while explaining the word "(*)- Jala" writes: "About the qualities of Mahdi it has been said that he is "(*) Ajlal-Jibha" and that is the delicate

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hair between the eyes and ears from above and he will be the one who shall put up his ".hair from his face

Also, in explaining the word of "(*)-Huda", he says: Mahdi is the one who has been guided by Allah towards the truth. This quality has been utilized in names to such extent that it has become like the names which out of prevalence, have found nominal meaning and for this reason has been named as Mahdi, the one whom the Holy (Prophet has given glad-tidings about his coming at the end of time.(۱

In the second volume of Fotouhat-e-Islamiah, on page ۳۲۲ the author after specifying this point that traditions about Mahdi are to such extent that takes one to the level of certitude, says: "What is sure in this regard is that his manifestation is certain. Surely, he shall be from the offspring of Fatemah and he will fill the earth with Justice." Thereafter he says: Sayyid Muhammad-ibn-Rasul Barzanji has referred to this very ."matter in his book "Al-Asha'ah

Ibn-Abil Hadeed in his commentary of Nahjul-Balagha in the second volume on Page ۵۳۵, while mentioning some of Hazrat's speeches (which was previously narrated and we hinted in them the subject of Mahdi) he says: As per research, all the Muslim sects are unanimous in their opinion that the world and obligation shall not end but after the .advent of Mahdi who shah come at the end of time

POETRY AND PROSE ABOUT MAHDI

The author of 'Yanabi-ul-Muwadda', on page ۴۳۸ has attributed a poem to Amir-ul-Mumineen Ali (A.S.) where Hazrat says (to Imam Hussein): "O Hussein! When you shall find yourself alien in some place, associate yourself with its habit and custom! As if I see my soul and my children in Karbala and its battle scene. Our beards will be dyed with

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Nehaya" Vol.۴ Page ۳۵۹. Also "Taj-al Arous" vol. ۱۰ Page ۴۰۸ and "Lesan-ul-Arab" Vol." -۱ ۲۰ Page ۲۲۹ have narrated the same. Abu Umraani has narrated in his Sunan from Ibn

Shudab as such: - The reason that he has been named as ‘Mahdi’ is that he is being guided. He shall bring out the pages of ‘Torah’ from the hills of Syria and by means of that he shall argue with the Jews. Then a few amongst them will become Muslims. .“Arf-ul-Wardi” Page ٨١

blood just as the dress of a bride gets dyed. I see that calamity but not with my naked eye. The key of its worth has been given to me. May Allah grant a good given to me. ".May Allah grant a good reward to our 'Qaem' who is the Upholder Justice

O Hussein! Qaem shall seek revenge for my blood. Rather he shall seek revenge for" "!your blood too. So be patient upon your hardship and suffering

On page ۴۳۹ of the same book, he narrates from Ali-ibn-Abi Talib (A.S.) the following :poem

May Allah shower this Mercy and divine Grace upon that valiant Imam who shall" make the army divisions of the polytheists object with his victorious sword. He shall manifest this religion on every part of land and will disgrace the polytheist oppressors. I have not spoken these words out of pride and vaunt. Rather it has been given to me ".(by the chosen one of Al-e-Hashim (i.e. Holy Prophet

Again, in the same book, on page ۴۵۴ he narrates the famous ode from De'bel Khuza'ee who recited it before Imam Reza (A.S.). He quotes De'bal as saying: I recited my ode till I came upon this part: "The emergence of the Imam who shall rise in the name of Allah and His blessings is inevitable. He shall distinguish the truth and ".falsehood for us and reward the virtuous and punish the evil

Imam Reza (A.S.) shed tears and then said: 'O De'bel, the Trusted Spirit has spoken ...through your tongue

In Vol. ۳, Chapter ۳۶۶ of 'Al-Fotouliat-ul –Makkiyah' we see the following poem: 'Know that the last of the Saints shall be martyred and the light of universe shall become extinguished. He is the Mahdi, Al-e-Muhammad. He is like the Hindi sword, a destroyer. He is the sun's rays which brightens every cloud and the darkness. He is the first drop of

.rain, which bestows munificence and bounty

The author of ‘Yanabi-ul-Muwadda’ narrates on page ۴۱۶ a poem from the book :‘Durrul-Maknun’ of Moyiddin Arabi. It is as follows

When time shall move ahead by means of the letters of ‘Bismillah’, Mahdi shall“ emerge. After keeping fast, he shall emerge from the Ka’aba. Send greetings to him ”.on my behalf

:The author of ‘Eqdua-Durar’, in Section ۴, writes

We and this chapter by a few lines of the valuable ode said by Allama Adab Abdullah-‘ ibn-Bashar wherein he has mentioned about Al-e-Muhammad and the killing of ‘Nafs- :’Zakkiyah

On the occasion of killing of ‘Nafs-Zakkiyah’ there are true signs for the one who remembers it. Another ‘Nafs’ which is at work and who shall be killed near Ka’aba, will emerge and invite (the people) towards Imam and he shall inform that at sun-rise when a part of the day has passed, a fire shall be kindled in Kufa along with a flow of blood. Consequently Kufa shall burn. The people of Syria shall dispatch towards ‘Baida’h’ an army against them and they shall be swallowed in the land. Horsemen with valiant men (like the wind, which moves dust and smog) shall move forward. Shoaib-ibn-saleh who is the herald and vanguard shall take them towards a Sayyid who shall emerge from amongst Al-e-Hashim - that sayyid who on the right of his .face i.e. between eyes and ears exists spot

Also, in the preface of the same book its author has brought a poem in praise of Mahdi but has not mentioned whether the poem belongs to himself or someone else. The :poem is as follows

It is by blessings of Mahdi that the goodness of religions“

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shall be put in order. It is by blessings of Mahdi that degradation of religions shall be .put to an end

.(It is through his help that the deserts too will become void (of cruelty and oppression

It is through Mahdi's goodness that the darkness of cruelty and oppression shall be .obviated

".Greetings and salutations of Allah be upon Mahdi on each day

The author of 'Yanabi-ul-Muwadda' on page ۴۶۶ writes: This poem is from Shaikh - :Abdul-Karim Yamani

Its people are living in prosperity and tranquility and you shall see the light of" guidance who is from the progeny of 'Haider' and Ahl al-Bayt appears by means of (*) He shall be called as 'Mahdi' and will emerge for the truth. First and foremost, he shall give commands based on the 'Sunnah' of the best creature .e. Hazrat Muhammad .(.(S.A.WA

In the same book, on page ۴۶۱ he narrates the following poem from Shaikh Abdul- :'Rahman Basthami, author of 'Durrat-ul-Ma'aref

The eminent (*) and the great one from the progeny of Ahmad shall emerge. First of all he shall manifest the Divine Justice amongst the people just as the same has been narrated by Hazrat Abul-Hassan Reza (A.S.) and has also been recorded in the ".Treasure of Knowledge

:The following poem too has been narrated by Basthami on the afore-said page

The letter of (*) after its (*) shall triumphly emerge in Mecca from the Holy Ka'aba. This is the same Mahdi who shall emerge with truth and soon he shall be sent by Allah for the truth. He shall fill the entire earth with equity and Justice. First of all, he shall erase and destroy the darkness of cruelty and oppression. His custodianship for the Divine affairs is

from Allah's side. He has been chosen by Allah to be the Caliph and the successor of .the best Prophet

Again, in the afore-mentioned book, on page ۴۶۸ he narrates the following poem in :praise of Mahdi from Shaikh Sadruddin Qunawi

Mahdi shall emerge and rise on the earth for the sake of Divine affair. Besides, he will' destroy all the infidel Satans. The destruction of all mean persons shall occur by his hands, by the mighty sword which if you would know its true worth it would make you fall sick. The reality of this sword and this 'Qaem' who has been appointed for the .establishment of religion on the true path, is a Divine affair

Once again, in the book of 'Yanabi-ul-Muwadda' on page ۴۷۴ Quanduzi has narrated - :(*) (an ode which ends with from which is as follows

How often they ask me about love of Ahl al-Bayt - should I now conceal or deny' them? I swear by Allah that love of Ahl al-Bayt has been mingled with my flesh and blood. They are the torches of guidance. After Hazrat (i.e. Holy Prophet) came Haider and Hasnain. After them, came Ali, Muhammad, Jafar Sadiq and Musa. After Musa came Ali who is the place of refuge for the people i.e. Ridha. After him came his son Muhammad and after him came his virtuous son Ali and then Hassan and Muhammad. They are my Imams and my master although a group has rebuked and reproached .(me (for having this belief

They are the Imams whose names we often hear. They are the Hujjat (proof) of Allah upon His slaves. They are at the path of guidance towards Allah. They are Imams who keep fast during the day for the sake of Allah and pass their nights by bowing and prostrating before Allah. They are a group to whom belongs Mecca, Abtah, Kif, Jama and the graveyard of

Baqi. They are a group to whom belongs Mina, the two sacred monuments, the two 'Marwa' and mosque. They are a group who possesses a tomb in every place. Nay, .rather they are having a tomb situated in every heart

Muhammad-ibn-Thalha Shafa'ee says in 'Matalib-us-Su'ool' as such: [In the twelfth Chapter while giving account of Abul-Qasim Muhammad-ibn Hassan-ibn-Ali-Ibn-Muhammad-ibn-Ali-ibn Musa-ibn-Jafar-ibn-Muhammad-ibn- Ali-ibn -Hussein-ibn-[.'Ali-ibn-Abi Talib that he is the 'Mahdi', 'Hyjat' 'Khalaf-e-Saleh' and 'Muntazar

He is the successor and 'Hujjat' (proof) who has been approved by Allah. Moreover, Allah has guided him on the true path and given him His temperament and raised his status. Allah has bestowed upon him the ornament of His Grace and he too has put on the dress of virtue. The Holy Prophet (S.A.W.A.) has said something, which has been narrated for us and the one who becomes aware of the Prophet's saying will comprehend its meaning. A learned person knows that news about the signs of Mahdi (A.S.) has come and the Holy Prophet (S.A.W.A.) has revealed the same, lineage and qualities of Mahdi. Suffice it is to mention the saying of the Holy Prophet (S.A.W.A.) who said: 'The light on Mahdi's face will be from my light. The one whose place of care is Zahra (a part of his own self), none shall receive a position similar to the position which I have bestowed upon Mahdi. Then, the one who says that he is the Mahdi has .spoken the truth

Apart from what we have written, there are yet other poems in Persian and Arabic, which anyone investigating into them will become enlightened. The author of 'Yanabi-ul-Muwadda' has narrated many such poems like the poems of Shaikh Ah mad Jaami, Shaikh Athar Naishabouri, Shaikh

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.Jamaluddin Rumi and others. However what we have narrated is adequate

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CHAPTER TWO

Point

MAHDI IS FROM THE ARAB DESCENDANT

’MAHDI IS FROM THIS ‘NATION

MAHDI IS FROM KANANE

MAHDI IS FROM QURAISH

MAHDI IS FROM BANI-HASHIM

MAHDI IS FROM THE PROGENY OF ABUDUL-MUTTALIB

MAHDI IS FROM THE PROGENY OF ABU-TALIB

MAHDI IS FROM THE DESCENDANT OF MUHAMMAD

MAHDI IS FROM THE PROGENY OF THE HOLY PROPHET

MAHDI IS FROM THE FAMILY OF THE HOLY PROPHET

MAHDI IS FROM THE KINSFOLK

MAHDI IS FROM THE OFFSPRING OF THE HOLY PROPHET

MAHDI IS FROM THE PROGENY OF ALI

MAHDI IS FROM THE PROGENY OF FATIMAH

(MAHDI IS FROM THE PROGENY OF ‘SEBTAIN’ (HASSAN AND HUSSEIN

MAHDI IS FROM THE OFFSPRING OF IMAM HUSSEIN

MAHDI IS FROM THE NINTH DESCENDANT OF HUSSEIN

MAHDI IS FROM THE OFFSPRING OF IMAM SADEQ

.MAHDI IS FROM THE OFFSPRING OF IMAM HASSAN ASKARI

t:۳۶

Author of “Eqdud-Durar” in Chapter one section ۴ narrates from Abu Abdullah Na’eem-ibn-Hemaad (from his book “Al-Fatan”) who is turn narrates from Ali (AS.) who said: - “The kingdom of Bani-Abbass is such that if the Turks, Deylamites, and the inhabitants of Indus valley and India were to attack them they would fail to destroy them and Bani-Abbass would continue to be successful until they become aggressive towards the slaves and the weak. Then God will make a ‘Gusale’ (the wicked one who will revolt against Bani-Abbass and destroy them) to dominate over them which shall come out from a place where their kingdom will be disclosed. He shall not pass any city but that which conquers; no flag will be hoisted before him but that which he destroys and he will not come across any bounty but that which he misuses. Woe be to the one who takes his side. This shall continue until victory is achieved by the hands ”.of an Arab who shall rise fore the truth and act upon it

It is apparent that ‘on Arab’ in the above sentence refers to Mahdi, the Awaited One who shall appear at the end of time and his signs are the very ones which have come in the same chapter of the aforesaid book which has been taken from the book of “Al-Fatan”, where its author, Imam Abu Abdulla Na’eem-ibn -Hemaad narrates from Abi Qabil as such: “People shall always be in comfort until the kingdom of Bani-Abbass ”.comes to an end. Then they will live in disturbed conditions until the advent of Mahdi

Author says: History bears witness that right from the time of Holaku’s revolt, the East has not enjoyed liberty. Disturbed conditions and discord among the rulers and kings has always continued to exist. Thus Ali’s saying that: Until

he gains victory and hands it over to an Arab is perhaps referring to this point that that discord and disturbed conditions are all incidental to the coming of Holaku and his subsequent revolt and it shall remain till the advent of Mahdi. Thus, as one of the causes and means of Mahdi's victory and his success in inviting the people (towards his mission) and his domination over the cities is the discord and disturbed conditions which shall follow the revolt of Holaku. It is like this that Holaku himself will surrender the affairs of Government to Hazrat (A.S.). Another factor, which shows that Mahdi is from an Arab line is the diffused traditions which have come with regards to determination of his family and relatives. Ragheb in his "Mufradaat" says: "Arab (*) are the children of Ismail (-Ishmaeel) and (*) (-Aarab) its plural form. Later on, the ".nomads were called by that name

:The author of "Saba'ek-uz-Zahak", on page ۴ says

The city-dwellers are called as "(*) - Arab" and the desert - dwellers as "(*) - Aarab"" ".and what is common is that the word of (*) is used for both groups

Jauhari in "Sihah" says: "(*) - Arab" a tribe and they are the city-dwellers. They have been called Arabi by the title of A'raab-e-Erabi. But what is commonly used is the ".word of "(*)-Arab" at all levels. The same has been written in the dictionaries

The author of "Ebar" says: 'The word of Arab "(*) - Arab" is constructioned from "(*) - Aarab" and its meaning of expression (speech) has been taken from those who say:

(*) - At the time when a person expresses and describes his need and since they possess the faculty of expression and eloquency in speech they have been called by this name. So know that every non-Arab - whether Iranians, Turks, Romans or Europeans are all "(*) - Ajam - non-Arab" and it is not

t:۳۸

what the people commonly believe that the word of (*) is particular to the Persian - speaking nation. Rather, the people of West have hitherto used this word for the French and those who fall in the same category. However the word of (*) (by an addition of "(*) - A") is used for the one who does not clarify his speech even though he .may be an Arab

(MAHDI IS FROM THIS "UMMAH" (NATION

Tirmidhi is his "Sahih", on page ٢٧٠ narrates from Abu Sa'eed Khudri who said: 'I feared that after the Holy Prophet, something bad might take place, so we asked the Prophet and he replied as such: "Indeed Mahdi is from my 'Ummah' and he shall ".emerge from amongst them

The magazine "Hudal-Islam" in its ٢٥th publication, line No. ٣ has narrated the same .tradition from Ibn-Maajah who in turn has narrated it from Abu Sa'eed

The author of "Eqdud-Durar", in the first chapter narrates from Abu Muslim Abdur-Rahman-ibn-Auf and he from his father and he from the Holy Prophet (S.A.W.A.) who - :said

Surely God shall appoint a man from my "Ummah" (nation). He continued to the point" ".of saying: He shall fill the earth with Justice

In the ٣rd chapter of the same book, the author narrates from the book of "Sefat-ul-Mahdi" written by Hafez Abu-Na'eem who in turn narrates from Abu Sa'eed Khudri :and he from the Holy Prophet (S.A.W.A.) who said

.'Mahdi is from us, the Ahl-ul-bait (i.e. People of the House). He is from my 'Ummah'

The author of 'Fusu١ al-Muhimma' narrates from Abu Dawoud and Tirmidhi and these :two from Abdullah-ibn-Mas'oud and he from the Holy Prophet (S.A.W.A) who said

If there remains not more than a day from the life the"

earth, God will set the day so long until a person from my "Ummah" and progeny who carries the same lame as mine appears (and fills the world with Justice.)"

The author of "Yanabi-ul-Muwadda" has narrated (on page ۴۳۳ of his afore-said book) a tradition from the book "Jawaher-ul-Aqd'ain" of Abu Sa'eed Khudri. In that tradition the Holy Prophet (S.A.W.A.) says: - 'Mahdi is in my Ummah'. Also the afore-said author narrates from Abu Abdullah Na'emm-ibn-Hemaad (from his book of "Al-Fatan" and he from Hisham-ibn-Muhammad and he from the Holy Prophet (S.A.W.A.) who said: - "Mahdi is from this "Ummah" and he is the one who shall lead Isa-ibn-Maryam.(۱)"

Ragheb in his 'Mufradaat' says: 'Ummah' is any group of people which is formed through things like custom, time or place - making no difference whether that thing brings them together voluntarily or involuntarily and the plural of " (*) - Ummah" is "(*) - Ummam".

One group has said as such: - 'The "Ummah" of every Prophet are his followers and the one who does not follow his custom will not be included in his "Ummah" even though he may have lived during his time. Therefore, the "Ummah" of Islam are those people who follow the Islamic rules and all that the Holy Prophet (S.A.W.A.) has brought making no difference whether he has visited him or not or whether he has lived during his time or not. Moreover this applies to all, without any difference in families or tribes even though they may differ from each other from the view-point of language, time and place.

The Author is of the opinion that: 'It is apparent that the "object of making known" i.e. 'A' meaning that Mahdi - the one - (*))

t:۴۰

۱- A similar tradition to this effect has come in "Arf-ul-wardi" page ۶۵ narrated from Ibn-Sireen.

who has been remembered in the heavenly books and about whom the Prophets have given glad-tidings to their nations, - shall be from this same blessed "Ummah" and not from any other "Ummah". So this "Ummah" deserves to rejoice and be happy for being honored such a virtue. It is true that in some of the exceptional and less common traditions we find such contents like this one - "Mahdi is not but Isa-ibn-Maryam (A.S.)".

Ibn-Hajar has written (this tradition) in "Sawa'eq" on page ٨٩.

Ibn-Maaja and Hakem have brought one tradition from the Holy Prophet (S.A.W.A.) as such: - 'It will not be long when difficulties and problems will dominate the people and the world shall turn away from its inhabitants and the people will resort to greediness. The Hour shall not be established but upon the wicked and Mahdi is not but Isa-ibn-Maryam.

Ibn-Hajar quotes Hakem as saying:

"This traditions did not disturb me as such but rather astonished me greatly".

Baihaqi says: "Only Muhammad-ibn-Khalid has narrated this tradition".

Hakem says: "He (i.e. Muhammad-ibn-Khalid) is unknown and there exists differences in the chain of transmission of traditions narrated by him".

Nesa'ee too rejects such traditions.

In the ١٠th Volume of Da'erat-ul-Ma'aref (page ۴٧۵) the author after narrating the afore-said tradition mentions the views of Ibn-Maaja as such: Imam Qurtabi says: - 'This tradition is not inconsistent with what the previous traditions have mentioned about Mahdi because, this tradition only aims to respect the dignity of Isa-ibn-Maryam (A.S.) over Mahdi. That is to say, there is no Mahdi but Isa from the

t:۴١

viewpoint of is position of Immaculateness and perfection. So it does not contradict existence of Mahdi. It is identical to this saying that there is no stalwart but Ali. Moreover, this view can be supported with the tradition which says that Mahdi is from my progeny; he shall fill the earth with Justice and will e merge along with Isa (A.S.) who shall help him in the killing of Dajjal at a place called "Lad" in the land of Palestine. Indeed, he shall rule over this 'Ummah' and Isa-ibn-Maryam will pray behind him and God Almighty is All -Knowing.(۱)

The author of "Eqdud-Durar" in the preface of his afore-mentioned book writes as such: 'And amongst the people, there are those who reckon that Mahdi is none other than Isa-ibn-Maryam, the pure and holy. So I told them - The one who denies the emergence of Mahdi is not actually referring to Hazrat Isa because there is no reason to believe that that reference is made to him and the one who thinks that Mahdi is the same as Isa-ibn-Maryam and insists on the authenticity of this tradition has indeed made the zeal of prejudice and error to bring him to the point of precipice. Thereafter he says: - "Even though this tradition may be proverbial among the people yet, how can it be considered authentic when the traditionists have rejected it." After accurately examining its references and deliberating on its authorities if a person still relies on this tradition, it will be a matter of grave fallacy.

The proof of this statement is that Imam Abu Abdur-Rahman has emphasized on its denial and his view is worthy of acceptance because the tradition returns back to Muhammad-ibn-Khalid Jundi. Moreover, Imam Abul-Faraj Jauzi narrates in his book 'Elal-Mutanahiya' the weakness of this tradition from the words of Hafez Abi Bakr Baihaqi who said: - 'This tradition is connected to Jundi and he is an

t:۴۲

۱- The author of Arf-ul-Wardi too has narrated the views of Qurtabi on page ۸۶ of his afore-said book Thereafter he has mentioned the identical view: of Ibn-Kathu in explanation of the afore-mentioned tradition. He then writes as such: Qurtabi says - The chain of transmitters of this tradition is weak and the traditions which have come from the Holy Prophet (S.A.W.A.) about Mahdi and (the fact) that he is from the

progeny of the Holy Prophet and Fatemah are more firm and sound than this tradition Thus one has to judge in accordance with them and not others. He further writes: Abul Hassan Muhammad ibn Hussein ibn-Ibrahim-ibn Aasim Sehri says - With respect to the overwhelming number of transmitters with regard to the tradition of the Holy Prophet we have to admit that it is on a wide scale. The tradition is as follows: - … "Mahdi shall come and he is from my progeny ... He is someone other than Isa-ibn-Maryam. Rather Isa will pray along with him and assist him in the killing of Dajjal".

unknown person. Moreover, Jundi narrates from Aba'an-ibn Myaash and he too is a rejected and un-laudable person. Aba'an too narrates from Hassan and he from the Holy Prophet (S.A.W.A.) and there is an interval in his transmission (i.e. all the sources have not been narrated). Anyhow, there is no reason to consider this tradition to be .authentic

Baihaqi narrates from his master, Hakem Naishabouri (and his words are sufficient enough to make you understand the technique of tradition and the position of its - :narrators) as follows

Jundi is an unknown person and Ibn-Aaiyaash, a rejected one and with such' transmitters this tradition is severed. Almost all the scholars of traditions have brought traditions about Imam Mahdi and all have mentioned his name and remembered him and for those who are clear-sighted and are also aware, it is clear that a part of those traditions are a rectification for the other parts and this is the .highest proof of those traditions being better than this rejected tradition

Also, Hafez Abu Abdullah Hakem has spoken on this subject in his 'Mustadrak' which .has (also) been mentioned in 'Sahiain' and this makes us needless of other talks

He reminds that if a tradition has been narrated by a large number of people it is having priority over those traditions which are not as such and while coming across this tradition he discusses its position from the view-point of credibility and un- :credibility. Thereafter he writes

The reason I have brought this tradition is not to argue upon it but to express my" surprise." This statement of Hakem finally proves his inattention towards this .tradition

He further says: "Better than this tradition is the tradition of Sunan Suri and his ".adherents

t:۴۳

Thereafter, he mentions the tradition of the Holy Prophet (S.A.W.A.) which says; "His name is the same as my name" and then writes as such: - "The eminent scholars are of the view that what Hazrat intends to say by this statement is that Mahdi's name is the same and similar to his name."

Thus the above statement reveals the truthfulness of this statement that Mahdi is someone other than Isa-ibn-Maryam (A.S.). Besides, even if we assume this tradition to be correct, we cannot take it in its apparent form. Rather, we should resort to its esoteric interpretation, since we have not found any reason for giving up those genuine traditions which are in opposition to this tradition and perhaps its esoteric interpretation may be like the esoteric interpretation of(۱) (*) from this angle that a part of the wordings of the two traditions are near to each other and the number of such traditions are numerous.

Thus rejection is not the factual aim so that we may conclude that Mahdi is the same as Isa-ibn-Maryam. Rather, it should be said that this sentence has come in honor of Hazrat Mahdi and / or Isa or perhaps it might be having some other interpretation.'

Author of "Yanabi-ul-Muwadda" on page ۴۳۴ says:

'Indeed the fabrication of this tradition from Ibn-Khalid is apparent from various aspects: -

Firstly, if this tradition was correct then the oppression and cruelty which was prevalent during the time of Yazid and Hajjaj should have increased manifold and until today there should have not remained any goodness in this world. However, after the afore-mentioned period, that is from the time of Omar-ibn-Abdul Aziz and the Abbasside Caliphs up to now, peace and goodness has been settled by the Grace of Allah.

t:۴۴

۱- "For the one who ۱۳ a neighbor to the mosque there is Do Salat except in the mosque." Its esoteric interpretation will be as such: If a person does not perform his

Salat in mosque his Salat will not be a perfect one and not that there is no Salat for .him at all

Secondly, before the appointment of the Holy Prophet (S.A.W.A.) to the position of Prophethood, the subject of Mahdaviyat was not prevalent among the Arabs so that it .(could possibly reject this saying (there is no Mahdi but Isa-ibn-Maryam

Thirdly, God has hinted about Mahdi in many verses of His Book and as such the Holy Prophet too has given glad-tidings about him to his followers just as the previous Prophets (AS.) had given glad-tidings to others about the coming of our Prophet and the circumstances concerning Mahdi. I have collected and mentioned these glad-(tidings in a book entitled "Mashreq-ul-Ekwan". (end

What we can derive from the sayings of these great men in reply to the afore-- :mentioned tradition is the following

Firstly, it is a fabricated one; secondly it is null and void and hence weak; thirdly it is contradicting the widely transmitted tradition and fourthly its actual interpretation .differs from its apparent meaning

It is possible to conclude from this tradition that the advent of Mahdi and the descending of Isa from the heavens are two related affairs connected to each other where none can be separated from the other. Therefore it is correct to say that reference to one applies to the other and it seems that both are one and the same or it can be said that something is missing from the tradition and in reality it was as such: (*) (Mahdi is not but that Isa is with him) Moreover, the diffused traditions prove this meaning to be correct. Thus Isa is one of the signs of authenticity of the subject of .(.Mahdi (AS

MAHDI IS FROM KANANE

Author of "Eqdud-Durar" in his first chapter narrates from 'Sunan' of Imam Abu Amro Osman-ibn-Sa'eed Muqari who

:narrates from Qatada who said

I asked Sa'eed-ibn-Maseeb whether Mahdi is the truth and he replied: 'Yes, he is the" :truth, I then asked

To which tribe does he belong? He replied: "To the Kanane." I again asked: 'To which ' :clan does he belong? He replied: 'To the Quraish' I further asked

To which family does he belong? He replied: 'To the Bani-Hashim' Again I asked: 'To ".which one of the families does he belong? He replied: "To the progeny of Fatemah

Author says: "By Kanane is meant the same son of Kazima, who was the son of ".Madraka, son of Elyaas, son of Mazar, son of Nezar, son of Sa'ad, son of Adnan

Author of "Saba'ek al-Zahab" says: 'Banu Kanane are a family from Mazar and Mazar had a son in whom the lineage of the Holy Prophet (S.A.W.A.) terminated and he was called as Nezar. Moreover Mazar had children who were from the Holy Prophet's lineage and they were: Malik, Malkaan, Haaris, Amr, Aamer, Saad, Ghanam, Auf, Mujraba, Jarwal, Jazaal and Gurwaan. Abu Ubaid says: 'They were all from Yemen' and in the book called "Ebar" it has come that their place of stay was in the outskirts of '.Mecca

MAHDI IS FROM QURAISH

In the first chapter of "Eqdud-Durar", the author narrates from Imam Abu Abdullah Na'eem-ibn-Hamad who narrates from Ibn-Wa'el who narrates from Imam Abul Hussein Ahmad-ibn-Jafar Manawi who narrates from Qatada who said: 'I asked Sa'eed-ibn-Maseeb whether Mahdi was on truth and lie replied: 'Yes'. I asked: 'To which tribe does he belong? He replied: 'Quraish'. I asked: "To which clan does he belong?" He replied: 'Bani-Hashim'. I asked: "To which family does he belong:" He replied: "He is from the offspring

of Abdul-Muttalib." I asked: "Which one of the families?" He replied: "From the progeny ".of Fatemah." I asked: "Which one of her sons?" He replied: "That is enough now

Also, the afore-mentioned book narrates (in the seventh chapter) from the book "Al-Fatan" of Hafez Abu Abdullah Na'eem-ibn-Hemaad which in turn narrates from Ishaaq-ibn-Yahya-ibn-Thalha who narrates from Ta'oos who said: - Omar-ibn-Khattab was on death-bed and bidding farewell to his family members. He then said: 'I do not know of any treasure, which I can bestow. The house and all that it contains .from wealth and weapons should be spent in the way of Allah

Then Ali (May Allah be satisfied with him) said: "O Amir-ul-Momineen, leave aside this matter because you are not the owner of (this) wealth. Rather its owner is a young man from the tribe of Quraish who shall, at the end of time distribute it in the way of (Allah."(١

- :Ibn-Hajar writes on page ٩٩ of his book "Sawa'eq" as such

Ahmad and Maawardi have brought a tradition from the Holy Prophet (S.A.W.A.) who' (said: Glad-tidings be to you about Mahdi. He is from the Quraish; from my progeny.(٢

Esa'af-ur-Raghebeen too has narrated the same in his book on page ١٥١. The author believes: 'Quraish is the same Nazr-ibn-Kanane. In Ja'ame-ul-Latif we read as such: "Know that there exists differences in Quraish as to why they were called by this name. So it is said: They were titled in the name of a beast living in the sea - a beast which eats and itself is not eaten; conquers and itself is not conquered (a metaphoric remark signifying power and magnificence) and this tribe too is similar to that beast ".due to their toughness and significance

t:٤٧

A tradition similar to this has been narrated in Arf-ul-Wardi on page ٧٨ but in this - ١ version - Omar entered the Public Treasury and said: I swear by God that I do not know whether I should leave aside the public treasury and all the arms and wealth that It contains or that I should distribute them In the way of God.... And on page ٧٣ it

.is mentioned that Ali said: - Mahdi is from me, from the Quraish

In Kanzul-Ummal vol. ٧, Page ١٨۶ and Arf-ul-Wardi Page ۵٨ the same has been - ٢ narrated from Ahmad, Maawardi and Abu Na'eem. Also, Suyuti in Arf-ul-wardi Page ٧٩ writes: "Ka'ab says - Mahdi is not but from the tribe of Quraish and caliphate is not but ".in them

In Madarek we read: Quraish is a mighty beast which plays with the ships and except for fire it cannot be repulsed by any other thing. Its diminutive form is due to ".reverence

Some others say: The reason they were called as Quraish was that the leader of their tribe Ibn-Yakhled Ghalib-ibn-Fahr was named as Quraish. Thus it was said: The tribe of Quraish came; the tribe of Quraish went and in this way they became famous by .this name

Still some others have said: Qusi (*) who was one person belonging to their tribe gathered them together and brought them to Mecca and "(*) - Qurash" means "to gather together". Thus, as he gathered them together he was named as (*) (gathering) just as we saw in the poem of Fazl-ibn-Abbas-ibn-Utba and also in his (following poem:(1

(*)

It is also said that Quraish was the name of Qusi and it was because of this reason that his tribe was named as Quraish. What is more common however is that his name .had been Zaid just as it was previously mentioned

Yet others have said: The word of (*) is derived from (*) which means "to earn" and .because they were carrying on business and earning they were called as Quraish

It is also said that since "Nazr" was called as Quraish, his family too became famous .by this name

Some say: They were called as Quraish because they were doing "Taqrish" of goods of the pilgrims going for Haj and "Taqrish" means 'to inspect'. Thus they erected inspection points in their way and prevented them from moving ahead unchecked. The proof that this statement is correct is the saying of Haaris-ibn -Khulatul-Yashkari (who says:(2

(*)

۱- We were the residents of Mecca from Quraish and it was due to us that the tribe of Ouraish was called by this name.

۲- O' the speaker who investigates us in front of Amr; Is there for us any to affair be' faithful upon?

MAHDI IS FROM BANI–HASHIM

The author of “Uqdud-Durar” in the first chapter of his book, narrates from Imam Abul-Hussein Ahmad-ibn-Jafar Manawi and Imam Abu Abdulla Na’eem-ibn-Hamad :and these two from Qatada who said

”?I asked Sa’eed-ibn-Maseeb: “Is Mahdi the truth

”.He replied: “Yes

”?I asked: “To which tribe does he belong

”.He replied: “To the Quraish

”?I asked: “To which clan does he belong

”.He replied: “To the clan of Bani-Hashim

”?I asked: “From which of its families

”.He replied: “From the offspring of Abdul-Muttalib

”?I asked: “From which one of them

”.He replied: “From the offspring of Fatemah

”?I asked: “From which one of her offspring

”.He replied: “That is enough now

The author says: Hashim was the same son of d-Munaf who was the son of Qusi, son of Kalab, son Marra, son of Ka’ab, son of Lui, son of Ghalib, son Fehr, son of Malik, son .of Nazr, son of Kanane

In Ja’ame-ul-Latif it has come as such: Hashim’s name was Amrol-Ala and the reason he was called by name was that during the period of famine he used provide food and .water for his tribe

In generosity and beneficence he had reached to such high level that he used to provide food to the beats and birds and slaughter camels for them on top mountains. Whenever a famine would occur in Mecca, he would feed its people by his own doing and persuaded the rich men of Mecca to donate their wealth to the poor and indigent up to the time when God caused rain to descend. Thereafter, he traveled to

Syria, went to Caesar (king) and took from him an order vouching the freedom of Quraish. He also sent Abdul-Muttalib towards Yemen and in this way took a letter of trust from the king of that place. Thereafter he ordained the traders and merchants of Quraish to move out in the winter and summer seasons for the purpose of trading. Thus, they would move towards Syria in summer and proceed for Yemen in winter. As such, from then on their subsistence and means of livelihood got extended through such trading and by blessings of Hashim, God delivered them from fear of (loss of) life and hunger. ABD-MUNAF was the father of Hashim who was named as the "moon of the fourteenth night" because of his good-looking face and beneficence. After him, Qusi succeeded him and the post of ruling and giving water to the pilgrims was transferred to him. He was called by the name of Mughaira and his agnomen was Abu Abd-Shams the name of Qusi (father of Abd-Munaf) was Zaid and also Yazid. The reason he was called as (*) (Qusi) was that he along with his mother Fatemah daughter of Sa'ad, left the tribe of Bani-Uzra and started living with his uncles and distanced himself from Mecca. Thus, for this reason he was named as (*) and this word is derived from (*), which means "distant". It also carried the meaning of "gathering" because, when he grew up and returned back to Mecca he gathered the Quraish who had been scattered in the deserts and got them back to Mecca and then (expelled the tribe of Khaza'e. Fazl-ibn-Abbass-ibn-Abu Lahab says:(١

(*)

MAHDI IS FROM THE PROGENY OF ABDUL-MUTTALIB

The author of "Eqdud-Durar", in the seventh chapter narrates from the books of a group of traditionists such as

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Your father (*) named as (*), (gathering) because God gathered the tribe of 'Fehr' -١ .through him

Imam Abu Abdulla-ibn-Maaja in his Sunan, Hafez Abul-Qasum Tabarani in his Mu'ajam and Hafez Abu Na'eem Esfahani and others like Anas-ibn-Malik who said: :The Holy Prophet (S.A.W.A.) said

,We seven, (i.e. Ali, my brother, Hamza, my uncle"

Jafar, Hassan, Hussein, Mahdi and myself) the sons of Abdul-Muttalib are the leaders ".of Paradise

The author says: This denotes the subject which had previously been mentioned in the tradition of Qatada narrated from Saad-ibn-Maseeb. In Ja'ame-ul-Latif it is - :written as such

Abdul-Muttalib's name was "Shaibat-ul-Hamd' and sometimes he was also called by the name of Aamer. He was called 'Shaibat-ul-Hamd' because of the appearance of signs of whiteness on his hair. Abul-Haaris was his agnomen since he had a son by the name of Haaris and he was called as Abdul-Muttalib because, when his father Hashim who was living in Mecca was about to die, he told Muttalib, his brother as such: "Take care of your (*) (servant) in Yathrib." So from then on he was called as Abdul-Muttalib. Some say that when his uncle Muttalib was taking him to Mecca he had an undeserving appearance. For this reason when Muttalib was asked about his nephew's condition he felt ashamed to say that he was his nephew and instead said: He is my (*) (slave or servant). Later on when they entered Mecca itself and he had put on a decent look Muttalib revealed that he was his nephew. In this way he became famous by the name of

Abdul-Muttalib. It is said that he had a pale face and so when he left for Mecca with Muttahb, people were under impression that he was his (*) (slave) and were saying: Muttalib has brought one (*), (slave). As such he became famous by the name of .Abdul-Muttalib

t:٥١

The author of “Eqdud-Durar” in the fourth chapter of section No.۳ narrates from Saif-ibn-Omaira who said: ‘I was near Abu Jafar Mansoor. He addressed me as such: -

O Saif! It is inevitable that a caller from the heavens shall call out in the name of a man from the offspring of Abu Talib. I said: “May I be sacrificed for you ‘O Amirul-Momineen. Are you narrating what you just said.” He replied: Yes, I swear by the One in whose Hand is my life. I am narrating exactly what my ears have heard. I said: “But until now I had not heard such a tradition.” He said: “O Saif, Indeed he is the truth and at the time when this affair takes place we will be more worthy than others in answering (his call). However Mahdi will be someone from our cousins.” I said: “Someone from the offspring of Fatemah!” He replied:

O Saif, if I had heard it from someone other than Abu Jafar (Hazrat Baqir) I would‘ have not narrated it for you and indeed I was told about this matter by the most wise person on earth.

In Saba’ek al-Zahab we read as such: Ibn Ishaaq says: “Abu-Talib’s name was Abd-Munaf while Hakem Abu Abdullah says: ‘Abu-Talib’s name and agnomen is one and the same.”

The author of “Tazkerat-ul-Aimma” writes: - ‘With regards to his lineage we have mentioned that he is the son of Abdul-Muttalib and when the latter was about to die, he recommended Abu Talib about the Holy Prophet (S.A.W.A).

In the book of “Tabaqaat” Muhammad-ibn-Saad narrates from a group of Ulemas (scholars) such as Ibn-Abbass, Mujahida, Atha, Zahri and the like of them that Abdul-Muttalib passed away in the second year of “Aam-ul-Feel”

t:۵۲

the Year of the Elephants) and the Holy Prophet (S.A.W.A.) at that time was eight) years old. In fact, Abdul-Muttalib passed away at the age of one hundred and twenty .and was buried in Hejwan

Umm-Aiman says: I saw the Holy Prophet (S.A.W.A.) walking and crying under the .coffin of Abdul-Muttalib, while it was being carried away

According to another saying, Abdul Muttalib was eighty years when he left this world. However the first saying appears to be more correct. Mujahid has narrated from Ibn-Abbass that when a group of people from the tribe of "Qaafa" from 'BANI-MUZHAQ' saw the footsteps of the Holy Prophet they told this child, for we have not seen any footsteps which are similar to the holy prophet's footsteps resembling those in .position

Then Abdul-Muttalib turned towards Abu-Talib and said: "listen to whatever they have ".said. Indeed there shall be a kingdom for this son of mine

From then on, Abu Talib stood up, in the best possible manner, to help the Messenger of Allah and made himself responsible for assisting him in his affairs so much so that he would never get separated from him. He was so much attracted towards him that he would give more preference to him than his own sons and would sleep only when Hazrat was besides him. He would tell him: "You are well-paced and your future is ".bright

In the book of "Tabaqa'at", Ibn-Sa'ad writes: Once Abu Talib went to "Zil-Mujaaz" along with the Messenger of Allah. When the latter felt thirsty, Abu Talib said: "O nephew, you have become thirsty and there is no water." Then the Holy Prophet ... (S.A.W.A) came down and striked the ground with his heels. Very soon, water gushed out and

Hazrat drank from it. Historians have written that as Abu Talib arose to support Hazrat and would often drive off the enemies from him, the Quraish once approached him and said: “Your nephew has insulted our gods, called our great men as insane and reckoned our fathers to be deviated one. Therefore, you surrender him to us or else, ”.there shall occur a war between us

Abu Talib replied: “May your mouths be shut forever. I swear by Allah that I shall ”.never surrender him to you

They said: “Emara-ibn-Walid-ibn-Mughaira is the most handsome and noble young man among the Quraish. You may keep him as your son instead of Muhammad and surrender Muhammad to us so that we can kill him. Let us exchange our man with ”.your man

Abu Talib replied: “Woe be upon you people. May Allah turn your face dark and gloomy. I swear by Allah that you have indeed spoken the evil. Do you mean that I should hand over my son to you so that you can kill him and will give me your son m exchange so that I take care of him! I swear by Allah that if I do so, I would be but an ”.evil man

Thereafter he said: I would like you to separate the baby-camels from their mother. If the mother camel gets attracted towards the other baby-camels (and not her own .ones) then, I shall hand over Muhammad to you. He then recited a poem

Then, from the eighth year of his birth until the tenth year of his appointment, which totally amounts to forty-two years, Abu Talib stood up in support of Hazrrat and .prevented the enemies from harming him

.He spared no effort in taking care of him till the end of his life

In the “Nur-ul-Absar”, the author mentions the date of demise of Abu Talib to be the first of Zilqada after the

.removal of economic sanctions, which lasted for ٨ months and ٢١ days

In "Mawaheb-ul-Ladnia", the age of Abu Talib at the time of his demise is mentioned to be eighty-seven. It was in the same year that Umm-ul-Mumineen, Khadija passed away and the Holy Prophet (S.A.WA) named that year as the year of sorrow (Aam-ul-.(Huzn

For knowing more about Abu Talib please refer to historical books like Seera-ibn-Hisham and Tarikh-e-Tabari and to recent writings, especially the book of "Bagyat at-Talib-Fi-Ahwal-Abi Talib" by Zaini Dehlan who is also the author of Al-Fotouhat-… Islamiah. Also refer to the book of 'Shaikh-ul-Abtah' written by our cousin Sayyid .Muhammad Ali Sharafuddin Aamali which thought to be the best book in this regard

MAHDI IS FROM THE DESCENDANT OF MUHAMMAD

Abu Dawoud in the Fourth volume of his 'Sahih' (page ٨٧) narrates from Abdulla-ibn-Masoud that the Holy Prophet (S.A.W.A.) said: "If there remains not more than a day from the life of the earth, God will set the day so long until He appoints a person from ".my descendant

In the afore-mentioned book on page ٨١, he narrates from Abu Sa'eed Khudri that the ".Holy Prophet (SAWA) said: "Mahdi is from me

The author of "Nur-ul-Absar" on page ٢٣٠ narrates from Tirmidhi who narrates from Abi Sa'eed Khadri who in turn narrates from the Holy Prophet (S.A.W.A.) one such similar tradition. Thereafter, he writes that Tirmidhi has reckoned this tradition to be .firm and genuine and that Tabarani and others too have narrated this tradition

Ibn Hajar in his "Sawa'eq" on page ٩٨ has written that

Ruyani, Tabarani and others have brought a tradition from the Holy Prophet (S.A.W.A.) ".as such: "Mahdi is from my progeny

In "Es'aaf ur-Rhagebeen" (page ۱۴۹) and "Nur-ul-Absar" (page ۲۳۰) the same tradition of the Holy Prophet (S.A.W.A.) has been narrated from shirviya who in turn has (narrated from Hazaifa-ibn-Yamaan.(۱

Also, the author of "Nur-ul-Absar" on page ۲۳۱ has narrated from Ali-ibn-Abi Talib as such: "I asked the Holy Prophet whether Mahdi would be from us, the descendants (*) (of Muhammad or from others" and he replied: "He is from us."(۲

The author of "Matalib-us-Su'ool" writes: 'I have reviewed the views of the people about the exegesis of (*) (descendants) and found out that a group believes .that by is meant his family-members

Another group says: (*) of the Holy Prophet are those upon whom "Zakat" (alms-tax) is .forbidden and instead "Khums" (one-fifth levy) is permissible

Yet another group says: (*) refers to those personalities who follow his religion and .adhere to his manners

Thereafter he says: "These are the three views, which are more famous than all other .views in this regard

However the reason that the first view is correct is a tradition which Qazi Hussein-ibn-Mas'oud Baghwi has brought in his book "Commentary of Sunnat ar-Rasul" (which is a collection of all those traditions which are in agreement) and he quotes its reference from Abdur-Rahman-ibn-Laili who said: - 'Ka'ab-ibn-Ajza met me and said – "Should I present you with something which I heard from the Messenger of Allah?" I replied: '.'Yes give it to me

He said: I asked the Holy Prophet as to how one should

The author of Kanz-ul-Ummal (vol. ۷, pg. ۱۸۶) and Arf-ul-Wardi (page ۶۶) apart from -۱ mentioning two other traditions from Ruyani and Abu Na'eem have mentioned the .afore-said tradition from Na'eem-ibn-Hemad and Ibn-Asaker

Arf-ul-wardi page ۶۱ - narrated from Tabarani, Na'eem-ibn-Hemad and Abu - ۲ .Na'eem

.send salutations upon them – the Ahlul-Bait

:The Holy Prophet (S.A.W.A) replied

(*)

O Allah, send salutations upon Muhammad and his descendants just as Thou sends') salutations upon Ibrahim and his descendants and send blessings upon Muhammad and his descendants just as Thou sends blessings upon Ibrahim and his descendants. .(Surely Thou art All -Praiseworthy and All-Glorious

Thereafter he says: – The Holy Prophet interpreted his Ahlul-Bait as his "(*)-Aâl" Thus both are similar as far as their meaning is concerned and Hazrat interchanged one word for the other in a manner that his (*) are his Ahlul-Bait and his Ahlul-Bait are his (*). Therefore, on this basis, "(*) -Aâl" and "(*) – Ahl" are similar in meaning. The reality of this affair can be discovered from here that the root of (*) had been (*) and '(*) – h' was changed to (*) – ?, for this reason that the letter of "(*) – h" becomes "Tasgheer – dimunitive form and (*)(١) Tasgheer of (*) becomes (*) as per this rule which states .that "Tasgheer" returns back every noun to its original form

The reason that the second view is correct is a tradition, which the traditionists have brought in their books. Moreover, Imam Muslim-ibn-Hajjaj, Abu Dawoud and Nesa'ee are unanimous in the authenticity of this tradition and each one of them have, in their :respective 'Sahihs' narrated from Abdul-Muttalib-ibn Rabiya-ibn-Haaris as such

– :I heard the Holy Prophet (SAWA) saying'

It is not that alms is filth and is not permissible for Muhammad and his (*), to eat from .it

Moreover, they have supported their view by a tradition which Malik-ibn-Anas has narrated in his "Mutha" referring

t:٥٧

١- ‘Tasgheer’ (❊) in dictionary means ‘to reduce the meaning of the word by adding the signs of ‘Tasgheer’.’

to the Holy Prophet (S.A.W.A.) as saying: "Alms is not permissible for (*) (descendants) of Muhammad because they are the dirt and filth of people." Thus, he made alms specifically un-permissible for his (*) and those upon whom alms is forbidden are Bani-Hashim and Abdul-Muttalib. It was asked from Zaid-ibn-Arqam as to who are the (descendants) of the Messenger of Allah upon whom alms are forbidden and he replied: - (*) of Ali, (*) of Jafar, (*), of Abbass and (*) of Aqeel and this second view is .nearer to the first view

However the reason which the supporters of the third view give is the sayings of :Exalted Allah

(*)

except (*) of Lot; We will most surely deliver them all) where, as per the consensus of) the exegetists, (*) in this verse refers to those who have turned towards him and followed his path. Thereafter he says: Now, keeping in view all that has been said about (*), it becomes apparent that its meaning comprehensively fits them because they are his Ahlul-Bait. "Zakat" (alms-tax) is forbidden for them and they have followed his religion and adhered to his path. Ascribing them with (*) and naming them .with this word is accidentally true

MAHDI IS FROM THE PROGENY OF THE HOLY PROPHET

Abu Dawoud, in the fourth volume of his 'Sahih' on age ٨٧ has written a tradition which :has been narrated by Umm-Salma from the Holy Prophet as such

".Mahdi is from my progeny"

In "Esaaf ur-Rhagebeen" Page ١٤٧ a similar tradition from the Holy Prophet has been (narrated by Nesa'ee, Ibn-Maaja, Baihaqi and others.(١

Ibn Hajar in 'Sawa'eq' on page ٩٨ writes: Abu Na'eem

t:٥٨

.Kanzul-Ummal vol. ۷, Page ۱۸۶; Jaame-Sgheer vol. ۲, Page ۵۷۹; Tradition No. ۹۲۴۱ -۱

has brought a tradition from the Holy Prophet as such: - "Indeed, God will send a man front my progeny." Thereafter he said: - "He shall fill the earth with Justice."

(The same has also come in "Es'aaf ur-Rhagebeen" page ١۴٩.(١)

In the afore-mentioned book on page ٩٧, the author writes: Abu Dawoud, Tirmidhi and Ibn-Maaja have brought a tradition from the Holy Prophet (S.A.W.A.) as such: - "If there remains not more than a day from the life of the earth, indeed God will make a man to appear from my progeny."

In another tradition the Holy Prophet (S.A.W.A.) says: "He is from my progeny, the one who shall fill the earth with Justice just as it had been filled with oppression."

(The same can be seen in "Es'aaf ur-Rhagebeen" on page ١۴٧.(٢)

The author of "Mataleb-us-Su'ool" writes: - 'The meaning of (*) (progeny) in Arabic is said to be (*) (family) and as per the saying of others it means (*) (offspring).

Thereafter he says: - "Both the meanings can be found in them because they are his family as well as his offspring. However they are considered to be his (*) (family) because are the near kinsmen and they too were as such. They are reckoned to be his (*) (offspring) for this reason that (*) are considered to be children of a daughter and they were as such because Allah speaks about Ibrahim as follows:"

(*)

Thus Allah, the Exalted placed all the afore-mentioned personalities including Hazrat Isa among the offspring of Ibrahim where the relation of Isa with Ibrahim is only through his mother Maryam and no one else.

Thereafter he writes: - 'It has been narrated that Shobi who was one of the Sunni 'Ulemas' living at the time of

t:۵٩

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١ - The author of Kanzul-Ummal (vol. ٢; Pg. ١٨٨) narrates a tradition from the Holy

Prophet where in the end, Hazrat ... until Mahdi appears from my progeny. He also writes that the Holy Prophet said: "The hour shall not be established until the earth is filled with cruelty and op oppression. Then, Mahdi shall emerge from my progeny and he shall fill the earth with equity and Justice just as it had been filled with cruelty and .oppression

The author of "Arf-ul-Wardi" on page ٧۴ narrates from Ali who in turn narrates from -٢ the Holy Prophet (S.A.W.A.) as saying: - "Mahdi is from my progeny. He shall fight for ".my Sunnah' just as I fought in the path of revelation

Hajjaj-ibn-Yusuf Saqafi was among the lovers of Hassan and Hussein such that whenever he would remember them he would say: "Those two are the children and offspring of the Messenger of Allah." Later some of the people informed Hajjaj about this matter as a result of which he became angry and started to imprecate him. Once Hajjaj called him in one of his gatherings where the aristocrats and 'Ulemas' (scholars) of Basra and Kufa and the Quraish were present. Shobi entered and greeted but Hajjaj did not pay any heed and did not reply his greetings which was indeed the right of Shobi. When he sat down, Hajjaj said: 'O Shobi, Do you know what ?I have heard about you which indeed proves your foolishness

?Shobi replied: What is it

Hajjaj said: Don't you know that sons of men are those who are allied to him and kinship is only through fathers. Thus, on what basis do you say that the sons of Ah are the children and offspring of the Holy Prophet! Except for their mother Fatemah, are they having any other connection with the Holy Prophet considering that kinship is not from the daughters' side but rather from the fathers' side. Shobi put down his head for some time until Hajjaj exceeded the limits in his disavowal and notified the others in the gathering about this matter. Shobi continued his silence and the more Hajjaj witnessed his silence the more he rebuked him. Thereafter, Shobi raised his head and said: 'O Amir, I do not see you but a speaker who is ignorant of the Book of Allah and the 'Sunnah' of the Holy Prophet and one who has grown weary of them. Then the anger of Hajjaj intensified and he addressed Shobi as such: "Woe be upon you, how "!dare you speak to me in these words

Shobi replied: Yes, those present in your gathering -the

Chanters (of Quran) from Egypt and the bearers of knowledge of the Book who are dear before you are all aware of what I say. Is it not that when Allah wishes to address His slaves (i.e. servants) He says:- 'O Bani (sons of) Adam or 'O Bani-Isra'el. About Ibahim, Allah says (*) (and from his offspring) until He mentions Yahya and Isa. Therefore, 'O Hajjaj how do you see the relationship of Isa with Adam, Isra'el and Ibrahim? Is it through his father or any of his forefathers? Is it not that he is connected to them only through his mother Maryam! Moreover, as per the genuine narrators, the Holy Prophet (S.A.W.A.) with regard to Hassan has said: Indeed my son .((and he pointed out to Hassan) is "Sayyid" (Chief

When Hajjaj heard such reasoning he lowered his head in shame. Later he showed kindness and politeness towards Shobi and felt ashamed of those present in the .gathering

Now that the matter has become clear (*) (progeny) is the very offspring, children and .family of the Holy Prophet and in reality, all the meanings are applied to them

MAHDI IS FROM THE FAMILY OF THE HOLY PROPHET

Abu Dawoud, in the fourth Volume of his "Sahih" on page ١٧ has brought a tradition :which has been narrated by Ali (A.S.) from the Holy Prophet (S.A.W.A.) as such

If there remains not more than a day from the life of the earth, indeed God will make" (a man from my family to appear."(١

Tirmidhi, in the second Volume of his "Sahih" on page ٢٧٠ has brought a tradition which - :has been narrated by Abu Huraira from the Holy Prophet (S.AW.A) as follows

If there remains not more than a day from the life of the earth, God will set the day" so long until a person from my

t:٦١

The same has come in "Kanzul-Ummal" vol. ٧, pg. ١٨٧ and "Jaame-Sagheer" vol. ٢, -١ pg. ٣٧٧ tradition No. ٧٤٨٩. The afore-said hooks also mention that the tradition is an

.acceptable one

".family shall appear

;Thereafter he says: 'This is a good and authentic tradition

Moreover, a similar tradition from the Holy Prophet with a slight variation has been narrated by Ibn Hajar (on page ۹۷ of his Sawa'eq) and Shaikh Saban (on page ۱۴۸ of (Esaaf ur-Rhagebeen) from Abu Dawoud and Tirmidhi.(۱)

The magazine "Huda-Islam" No. ۲, in the third of its weekly publication No. ۲۵ :mentions

Ibn Maaja has brought a tradition narrated by Ali (A.S.) from the Holy Prophet :(S.A.W.A.) as such

"Mahdi is from my family."(۲)

Shaikh Saban on page ۱۴۸ of "Es'aaf ur-Rhagebeen" and Ibn-Hajar on page ۹۹ of "Sawa'eq" have written that Ahmad, Abu Dawoud, Tirmidhi and Ibn-Maaja have :brought a tradition from the Holy Prophet (S.A.W.A.) as such

'If there remains not more than a day from the life of the earth, God shall indeed make a person from my progeny to appear. As per some other traditions, we find the (words 'my family'.(۳)

Ibn-Hajar on page ۹۷ of "Sawa'eq" and Shaikh Saban on page ۱۴۸ of "Esaaf ur-Rhagebeen" have written that Ahmad, Abu Dawoud, and Tirmidhi have brought a - :tradition from the Holy Prophet (S.A.W.A.) as follows

"The world shall not pass, or perhaps he said: The world shall not cease to exist until a (person from my family comes and rule."(۴)

The author of "Nur-ul-Absar" on page ۲۳۱ has brought a tradition narrated by Abu Dawoud who in turn has narrated from Zar-ibn-Abdullah that the Holy Prophet (S.A.W.A.) has said: "The world shall not pan until a person from my family comes and (rules among the Arabs". Thereafter he said: - "He shall ml the earth with Justice."(۵)

.Kanzul-Ummal vol. ۷ pg. ۱۸۶ narrated from Ibn-Masood -۱

.Kanzul-Ummal vol. ۷ pg. ۱۸۶ -۲

.Arf-ul-Wardi pg. ۶۴ -۳

Arf-ul-Wardi pg. ۶۳ - Narrated from Ahmad and Abu Na'eem who in turn have -۴ .narrated from Abu Sa'eed. Kanzul-Ummal page ۱۸۶

The same has come in Arf-ul-Wardi pg. ۵۸ - narrated from Ahmad, Abu Dawoud -۵ and Tirmidhi who in turn have narrated from Ibn Masoud, who has been narrated .from the Holy Prophet. Tirmidhi reckons this tradition to be good and authentic

:In the afore-mentioned book, the author writes on page ٢٢٩ as such

Abu Dawoud has narrated from Ali (may Allah be satisfied with him) who in turn has narrated from the Holy Prophet (S.A.W.A) who said: "If there remains not more than a day from the life of earth, God will indeed make a person from my family to appear on that day and fill the earth with Justice just as it had been filled with oppression.(١)

The author of "Matalib-ul-Su'ool" in the chapter of "Asking one's whish from Ahlul-Bait" writes: Some have said that "Ahlul-Bait" refers to those people who are nearer in relation to a person in ancestorship. Some others have said that "Ahlul-Bait" are those who gather together in one womb. Still others have said: Ahlul-Bait are those who are attached to him by kinship and relation. All of these meanings can be

found in them because, their lineage returns back to the Holy Prophet's grandfather, .Abdul-Muttalib

Also they have gathered together with him (i.e. the Holy Prophet) in one womb and .(they are connected to him through kinship as well as relation (son-in-law

Thus they are in fact his (*) (progeny) and (*) and (Ahlul-Bait) are one and the same whether they differ in meaning or not. Thus the meaning of these two terms are .fixed for them

Muslim in his 'Sahih' narrates from Zaid-ibn-Hasaan who said: 'I went with Hasain-ibn-Seera and Omar-ibn-Muslim to visit Zaid-ibn-Arqam. When we sat down, Hasain began to speak and said: 'O Zaid, Verily, now that you have numerous good actions in your record, have seen the Holy Prophet, have heard traditions from him, have fought beside him and prayed behind him, so narrate for us what you have heard from the .(Messenger of Allah (S.A.W.A

t:٦٣

.Arf-ul-Wardi, pg. ٥٩ - Narrated from Ahmad, Abu Dawoud and Ibn-Abu Shuiba -١

Zaid replied: "O brother, surely I have turned old and my memory has become worn out. As a result, a part of what I have acquired from the Holy Prophet has been forgotten by me. So accept whatever I narrate to you and do not bother me about ".what I do not narrate to you

Thereafter he said: 'Once the Holy Prophet (S.A.W.A.) stood near a place called "Hema'a" situated between Mecca and Medina and delivered a sermon. After praising :and extolling God Almighty and then exhorting the people, he said

O people, I am a human being and it seems that my Lord's emissary (i.e. Izra'eel) is' going to come and take away my soul. I am leaving amongst you, two precious things. The first of them is the Book of Allah wherein you will find guidance and light. So take hold of the Book of Allah; In this regard, he incited and exhorted the people toward the Book of Allah. Thereafter he said: The other is my Ahlul-Bait. I remind you of Allah .with regards to my Ahlul-Bait. I remind you of Allah about them

Then Hasain told Zaid-ibn-Arqam as such: 'O Zaid, who are his Ahlul-Bait? Are his ?!wives the Ahlul-Bait

(He replied: 'No, his Ahlul-Bait are those upon whom alms is forbidden.(١

MAHDI IS FROM KINSFOLK

When it is proved that Mahdi (A.S.) is from the progeny, descendant and family of the Holy Prophet (S.A.W.A.) and from the offspring of Ali, Fatemah, Hassan and Hussein then it is automatically proved that he is from "(*) - Zolghorba" (Kinsfolk) where their friendship has been made

.obligatory upon all

The author of 'Yanibiul-Muwadda' narrating from

t:۶۴

Apart from what has been written, Suyuti on page ۵۸ of Arf-ul-Wardi has narrated -١

two traditions from Ali (A.S.) and Abu Sa'eed; on page ۵۹ he has narrated two traditions from Ibn-Masoud; on page ۶۲ he has narrated two traditions from Abu Sa'eed Khudri and Abu Huraira; on page ۶۳ he has narrated two traditions from Abu Saeed and Ibn-Masoud and on page ۶۴ he has narrated one tradition from Huzaifa where the Holy Prophet (SAWA) has said: - "Mahdi is a man from my family and his name is the same as mine. He shall fill the earth with Justice and equity just as it had been filled with cruelty and oppression."

Bukhari and Muslim writes On page ١٠۶ of his book as such: "'t was asked from Ibn-Abbass that to whom (*) in the verse of (*) - Alghorba" referred to? Then Sa'eed-ibn-Jubair said: They are the near ones of the progeny of Muhammad (S.A.W.A).

The author of 'Matalib-us-Su'ool' narrates from Tafseer of Imam Abul-Hassan Ali-ibn-Ahmad Wahadi (the chain of transmission which ends. in Ibn-Abbass) as such: When the verse:

was revealed, it was asked: 'O Messenger of Allah! who are these people whom (*) Allah has commanded us to love?

The Holy Prophet (S.A.W.A.) replied: "Ali, Fatemah and their children".

Ibn-Hajar in his "Sawa'eq" (page ١٠١) and Qunduzi in "Yanibi-ul-Muwadda" (page ١٠۶) have brought a tradition (bearing the same contents) under thc afore-said verse narrating from the great Mu'ajam of Tabarani, Tafseer-e-ibn-Abu Hatim, Manaqib of Hakem, Waseet of Wahadi, Helyat al-Aulia of Abu Na'eem, Tafseer-e-Sualabi and Fara'ed as-Semtain.

Ibn-Hajar in "Sa'waeq" (page ١٠١) narrates from Zain-ul-Abedeen at the time when he was taken as captive after his lather Hussein was killed; and on the way to Syria some of the foul-mouthed people said: All praise be to Allah for having caused the killing of you all, turning you into a wretched state and severing the root of sedition.

He replied: Haven't you read (the Book) where Allah says:

(*)

They said: "Is it that (*) refers to you people?!"

He replied: "Yes".

t:۶۵

:The author of “Matalib-us-Su’ool” writes

Know that those in the verse who have been asked to be loved are indeed the (*).‘ Therefore any one who is bestowed with the attribute of “(*) ghorba” deserves love as per specification of the afore-mentioned verse because if there is a decree for any particular case and at any other occasion, that case stipulates that the same decree too will be applicable and with regards to love towards those who have been mentioned in the verse even though they themselves are associates to each other (from the view-point of their similarity in a case which is expedient for love) yet, love posses different levels. Therefore, anyone who is the more nearer to the Holy Prophet (S.A.W.A.), that case will become more firm in him. As per research, the consensus of “Ulemas” is firm in this regard that the matter of level of love and friendship does indeed carry priority over all other levels such that in their writings :and compositions they have specified that

If a person endows or makes a will to the most nearest person to Zaid and if Zaid‘ does not have a father, the most preferable person with regards to the endowment and will are his children as compared to his other near ones. If he has a father, then there exists a difference as to whether the children are having priority over father or are equal to him. Through this reasoning it becomes clear and obvious that Fatemah possess the highest level in the matter of love and being the (*) (kinsfolk). When it becomes apparent to what has been written about the pleasing expressions and attractive statements about Fatemah (A.S.), (especially her purity) and the fact that the superfluous virtue and lofty position which the Imams behold is through her means, then we are helpless in being loyal to her right in such affairs just as we are bound

to do so in the subsequent chapters about the circumstances of Imam and the days of ’.their birth and death

MAHDI IS FROM THE OFFSPRING OF THE HOLY PROPHET

The author of “Yanabi-ul-Muwadda” on page ٢٣۴ narrates from the author of Firdaus :who narrates from Jaber-ibn-Abdullah Ansari who said

Holy Prophet (S.A.W.A.) said: Indeed Allah, the Exalted placed the offspring of every .Prophet from their own rear and placed my offspring from the rear of Ali-ibn-Ali Talib

The author says: - The explicitness of this valuable ,tradition is that the children of Ali-ibn-Abi Talib Amir-ul-Mumineen (A.S.) from Fatemah (A.S.) are indeed the offspring of the Holy Prophet (S.AW.A)and there is no difference between Hassan and Hussein. Verily, as Mahdi, the Awaited one is from this particular house and this pure offspring, he is therefore counted to be from the offspring of Muhammad (S.A.W.A) (as per .(research and previous explanation of the meaning of offspring

The author of “Tuhuful-Uqool” has brought a lengthy tradition in this regard from Musa-ibn-Jafar’s conversation with Haroon ar-Rashid and we shall produce here only :that portion which serves our discussion. He writes

Hazrat Musa-ibn-Jafar approached Haroon for the reason that the letter wished to‘ inquire from him the (false) things which people have ascribed to Hazrat before Haroon. So he took out a lengthy scroll which contained accusations about his Shias and read it out. Then Hazrat said: ‘O Amir-ul-Mumineen, we are a family which have been afflicted with such accusations and Allah is ‘All-Forgiving’ and ‘One veils the vices’ and He refrains from lifting the veil from the deeds of His servants except when He will be taking their account

and that will be the Day when wealth and children shall be of no avail and only the one who comes in the presence of Allah with a pure heart shall benefit. Thereafter he said: 'My father narrated (for me) from Ali who in turn narrated from the Holy Prophet (S.A.W.A) as such : (Whenever the ties of relationship are felt and maintained with the other; there occurs some movement and excitement and then it calms down." If Amir-ul-Mumineen (i.e. Haroon) deems it advisable to maintain relationship and shake .hands with me, he can do so

Then Haroon came down from his throne and stretched out his right hand and caught hold of Hazrat's hand. He embraced him and made him sit besides him and said: I bear witness that you are truthful and your father and grand - father too were truthful. When you came to inquire I was the most harshful person towards you because of the hatred and anger which I had acquired about you. Since you spoke to me in the manner which you did and so shook hands with me, the feeling of hatred and anger has disappeared from my heart and I have become satisfied with you. Thereafter, he felt silent for some moment and then said: 'I wish to ask you something about Abbass and All. On what basis was Ali more worthy of inheritance .(from the Holy Prophet) than Abbass, the Uncle of the Holy Prophet

Hazrat replied: "You excuse me from this matter." He said: "I swear by Allah that I ".shall not excuse you until you answer me

".Hazrat replied: "if you do not excuse me then grant me safety

".He said: "I gaurantee your safety

Hazrat said: "Surely, the Holy Prophet did not nominate as heir the one who was able .to migrate but did not migrate

t:۶۸

Indeed, Abbass your father was amongst those who brought faith but did not migrate :and Ali brought faith and migrated too. Allah says

(*)

Haroon turned pale and then said: 'On what basis do you relate yourself to the Holy Prophet and not Ali notwithstanding the fact that Ali was your father and the Holy !Prophet your grand - father

Haarat replied: Surely Allah related Isa-ibn-Maryam to Hazrat Ibrahim, His "Khaleel" :through Isa's mother who was a virgin. As Allah says

(*)

Thus He related Isa to Ibrahim through Mary- only, just a: He related Sulaiman, Ayub, Yusuf, Musa and Haroon to their father and mother. From the view-point of excellence of Isa which concluded In him only from his mother's side without any :other person' it has come in the holy Quran in the verse below that

(*)

O Maram! Surely Allah has chosen you and purified you and He has chosen you') .above the women of the world) because of Messiah

So in the same manner, Allah chose Fatemah and purified her and made her superior to all the woman of the world through Hassan and Hussein, the two youthful Chiefs of .Paradise

(.MAHDI IS FROM THE PROGENY OF ALI (A.S

The author of "Yanabi-ul-Muwadda" on page ۴۹۴ narrates from "Manaqeb" of Khawrazmi (the chain of transmission which ends in Sabeth-ibn-Dinar) who narrates from Sa'eed-ibn-Jubair and he from Ibn-Abbass (may Allah be satisfied

t:۶۹

with them) who said: 'The Messenger of Allah (S.A.W.A.) said: "Indeed Ali is the Imam of my 'Ummah' (nation) after me and it is from his children that the 'Qaem' will come and whenever he emerges, he shall fill the earth with Justice and equity just as it had been filled with cruelty and oppression."

The author of "Eqdud-Durar" in the first chapter, narrates from 'Sunan' of Abu Dawoud, 'Jaame' of Tirmidhi and 'Sunan' of Nesa'ee from Ibn Ishaaq as such: Ali (may Allah's blessings be upon him) looked at his son, Hussein, and then said: - 'Surely my son is a 'Sayyid' (Chief) just as the Holy Prophet named him so. Very soon shall emerge the one from his rear. His name will be the same as your Prophet's flame. In creation he is the same as the Prophet but in morals he is not so. He shall fill the earth with Justice.(۱)

In the second chapter of the afore-mentioned book, the author narrates from the book of "Ba'as -Wa-Nushur" of Baihaqi a similar tradition until he comes to the section where Ali says: In manners, he is not similar to the Prophet.

Moreover, in the second chapter of the afore-mentioned book, the author writes: 'Abu Wa'el says: Ali looked at Hussein and then said: Indeed my son is "Sayyid" (Chief) just as the Messenger of Allah (S.A.W.A.) named him so. Very soon a person, whose name shall be the same as your Prophet's name will emerge from Hussein's rear. He shall emerge at the time when people will be negligent and un-aware. A time when the truth will be dead and oppression will be in force. The inhabitants of the heavens and earth will rejoice from his emergence. He will be having a broad forehead, protracted nose, broad stomach, broad thighs, a spot on his right cheek and his front teeth seperated from each other. He shall fill the earth with Justice just as it had been filled with cruelty and oppression.(۲)

۱- The same has come in "Arf-ul-wardi" (page ۵۴) narrated from Abu Dawoud and Na'eem-ibn-Hemad.

۲- The author of 'Arf-ul-Wardi' On page ۶۲ writes: "Tabarani in 'Ausath' narrates from

Ibn-Omar that the Holy Prophet caught hold of Ali's hand and said: soon a youth shall emerge from the rear of this man. He shall fill the earth with Justice and equity. When you shall witness this, it is upon you to support the Tamimi youth. Verily, he shall come .from the East and he will be the standard-bearer of Mahdi

(.MAHDI IS FROM THE PROGENY OF FATEMAH (A.S

Abu Dawoud in the fourth Volume of his 'Sahih' on page ۸۷ writes: Umm-Salma says: 'I heard the Holy Prophet (S.A.W.A.) saying: Mahdi is from my progeny; from the children (of Fatemah.(۱

Ibn-Hajar in his "Sawa'eq" (page ۹۷) and Shaikh Saban in "Es'aaf ur-Rhagebeen" (page ۱۴۸) have brought the same tradition from Muslim, Abu Dawoud, Nesa'e, Ibn-Maaja and Baihaqi.

The author of "Yanabi-ul-Muwadda" on page ۴۳۰ narrates from "Mashkut al-Masabih" from Abu Dawoud from Umm-Salma who said: 'I heard the Holy Prophet (S.A.W.A.) saying: - Mahdi is from my progeny, from the children of Fatemah.

Again, the same author on page ۲۲۳ of his afore-said book narrates from Ali-ibn-Hallal who narrates from his father who said: 'I was honored by visiting the Holy Prophet (S.A.W.A.) at the time when he was feeling unwell and Fatemah was crying besides him. Then the Holy Prophet (S.A.W.A.) said: 'O my daughter, what causes you to cry? She replied: I fear that after you, harm shall befall me.

The Holy Prophet (S.AW.A.) replied: 'O my beloved one, Allah put the rein of care on the inhabitants of the earth. Then, amongst them, He appointed your father and then bestowed upon him the Messengership. Thereafter, He showed another care. He appointed your husband Ali and revealed to me that I should give your hand in marriage to him. 'O Fatemah, we are such an Ahlul-Bait that Allah, the Exalted has given us privilege of seven things which others do not possess. Neither those before us nor those who will come after us will have the privilege of those seven things.

t:۷۱

۱- Kanzul-Ummal vol. ۷ pg. ۱۸۶; Arf-ul-Wardi Page ۵۸ Narrated from Abu Dawoud, Ibn Maaja, Tabarani and Hakem.

I am your father, the Last of the Prophets and the most hondurable among them before Allah and my “Wasi” (legatee) is your husband, the best of the legatees and the most beloved amongst them before Allah. Our martyr Hamza, the loved uncle of your father as well as your husband, are the best of the martyrs and the most beloved amongst them before Allah. Moreover, the one who possesses two wings is from us. He shall fly with them in Paradise along with the angels to whichever place he wishes. He is your father’s cousin and the brother of your husband. The two “Sebt” (offsprings) of this “Ummah” (nation) are from us and they are Hassan and Hussein, the two Chiefs of the youth of Paradise and they are your sons. I swear by the one Who rightly appointed me to the station of the Prophethood that Mahdi is from your sons. He shall fill the earth with Justice just as it had been filled with oppression. The author of ‘Yanabi’ mentions that Hafez Abul-Ala Hamadani has brought this tradition .(in the “Forty traditions” (which has been written about Mahdi

The author of “Yanabi-ul-Muwadda” on page ۴۳۴ narrates from “Ausa’th” of Tabarani who narrates from Abaya-ibn-Raba’ee who in turn narrates from Abu Ayub Ansari :who said

The Holy Prophet (S.A.W.A.) told Fatemah (May Allah’s peace be upon her) as such: The best of the Prophets is from us and he is your father. The best of - the Wasi’s (legatees) is from us and he is your husband. The best of the martyrs is from us and he is Hamza, your father’s uncle. The one who possesses two wings is from us. He shall fly with them to whichever place he wishes in Paradise and he is Jafar, your father’s cousin. The two “Sebt” (offsprings) of this ‘Ummah’ and the two Chiefs of the youths of Paradise are from us and

t:۷۲

they are Hassan and Hussein, your two sons. Moreover, Mahdi is from us and he shall .be from your children

In the afore-mentioned book, the author on page ۴۹۰ narrates from the book "Faza'el as-Sahabah" of Abu Muzaffar Sam'ani who in turn narrates from Abu Sae'ed Khudri a .tradition almost similar to the one which was just mentioned

The author says: Traditions in this regard (which

you came across in the preface of this book) are "Mustafiza" traditions. Rather they (are wildly transmitted traditions and what we have written shall be adequate.(۱

(MAHDI IS FROM THE PROGENY OF "SEBTAIN" (I.E. HASSAN AND HUSSEIN

The author of "Eqdud-Durar" in the third chapter of section No.۳ narrates from the book "Sefat al-Mahdi" of Hafez Abu Naeem Esfahani who in turn narrates from Ali-:ibn-Hallal who narrates from his father as such

I received the honor of visiting the Messenger of Allah (S.A.W.A) at the time when his' soul was about to depart and Fatemah was crying besides him. He recited the afore-said lengthy tradition and in the end of it he said: 'O Fatemah, I swear by the One Who rightly appointed me that Mahdi of this 'Ummah' will be from those two (i.e. Hassan .(and Hussein

The world will become such that chaos and disturbances will be intensified all path (of solution) will be served and people will fiercely fall upon one another such that neither the elders will show mercy upon the young nor the children will honor the old. When this happens, Allah will appoint someone (i.e. Mahdi) who shall conquer the deviated castles and open out the sheathed hearts (a metaphoric remarks that

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The author of Arf-ul-Wardi on page ۶۶ narrates from Abu Na'eem who narrates - ۱ from Hussein who narrates from the Holy Prophet (S.A.W.A.) as such: "O Fatemah, Mahdi is from your children." The author of 'Maqatel at-Thalabin' (vol. ۱, pg. ۱۴۳) has

narrated the same from Zuhri who has narrated from Ali-ibn-Hussein who has narrated from his father who in turn has narrated from Fatemah. Moreover, Suyuti in arf-ul-Wardi has narrated from Ibn-Asaker who has narrated from Hussein who in turn has narrated from the Holy Prophet (S.A.W.A.) as such: "Glad-tiding be to you 'O Fatemah. Mahdi is from you." Also, on page ٧١ he reluctantly writes; Zuhri says - Mahdi from the sons of Fatemah shall emerge from Mecca. Then he shall be given allegiance. On page ٧٤, he writes: Qatada says - I asked Sa'eed-ibn-Maseeb whether Mahdi was on truth and he replied in the affirmative. I asked: "Who shall he be from? He replied: 'From the children of Fatemah." On page ٧٨, he writes: It has come from Zubri that Mahdi is from the children of Fatemah. On the same page, he writes that it has come from Ali who said: Mahdi is from our family, from the children of Fatemah. The author of Seerah-Halabi in vol. ١ pg. ١٨٥ writes: As per research, it has come in traditions that Mahdi is from the progeny of the Holy Prophet and from the children of .Fatemah

Hazrat shall dominate over the false religions and tame the deviated hearts towards Islam). Indeed he shall revolt at the end of time just as I revolted at my time. He shall .fill the earth with Justice just as it had been filled with oppression

The author says: This tradition has been narrated by Ganji from the book "NETAI-MAHDI" of Abu Na'eem Esfahani and "Mu'ajam Kabeer" of Abul Qasim Tabarani and most of the experts of tradition too, have narrated this tradition in their respective books with slight differences in wordings. in some of them, the words 'from us' has (been written instead of 'from those two'.(١)

The author of "Yanabi-ul-Muwadda" on page ۴۳۲ writes: 'The author of Jawaher al-Aqdain says; 'As per research, the effects of the Holy Prophet's 'dua' (invocation) at the time of marriage of Ali and Fatemah (peace be upon them) became apparent in the offspring of Hassan and Hussein. Thus, from their offspring are those who have passed away and those who are still to come. If there will not come anyone in the future except Mahdi, suffice it will be for the invocation of the Holy Prophet to have .come into effect

In this regard, the author says: 'Just as we saw in the tradition of Ali-ibn-Hallal, Hazrat's swearing, in spite of being truthful and trustworthy was only to emphasize the matter. From amongst the seven-fold characteristics, Hazrat has set aside Mahdi .and sweared by him only, showing the importance of this matter

However the reason that Mahdi (A.S.) is from the sons of "Sebtain" (A.S.) (offspring of Ali) is that Hazrat Baqer's mother (i.e. Fatemah) was the wife of Hazrat Ali-ibn-Hussein Zain-ul-Abedeen (A.S.) and daughter of Hazrat Abu Muhammad Hassan - :Mujtaba (AS.) and about this woman, Imam Baqer has said

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١ - The author of Arf-Wardi too has narrated the same on page ۶۶ from Abu Naeem .and Tabarani

Fatemah is a righteous woman. So Abu Jafar Muhammad-ibn-Ali Baqer is from the' sons of Hassan and Hussein and he and his honorable sons are amongst those who have attained this honor. Mahdi, the Awaited one too is from this propitious splendor and blessed family tree because, he is Muhammad-ibn-Hassan- ibn-Jafar-ibn-Muhammad - ibn - Baqir-ibn-Ali-ibn Hussein-ibn-Ali-ibn-Abi Talib Amir-ul-Mumineen (.(A.S

(.MAHDI IS FROM THE OFFSPRING OF HUSSEIN (A.S

In the first chapter of "Eqdud-Durar" its author narrates from Hafez Abu Na'eem from his book "Sefat al-Mahdi" who in turn narrates from Huzaifa-ibn -Yamaan who said: 'The Messenger of Allah (S.A.W.A) delivered a sermon. Then, he disclosed for us all that was sure to take place till the Day of Judgement. Thereafter he said: If there remains not more than a day from the life of the earth, God Almighty will set the day so long until a person from my progeny who carries the same name as me shall appear. Then Salman stood up and said: 'O Messenger of Allah, from which of your progeny he shall come? The Holy Prophet (S.A.W.A.) replied: 'He shall be from this son .(and he put his hand on Hussein's head) of mine

The author of "Yanabi-ul-Muwadda" on page ۴۹ says: In the commentary on Nahiul-Balagha (most probably he is referring to commentary of Ibn-Abil Hadeed) Qazi-ul-Quza'at narrates from Kafi-ul-Kufa'at, Abul-Qasim Ismail-ibn-Ebad a tradition where the chain of transmission is linked to Ali (A.S.) who mentioned something about Mahdi :and then said

(Verily he is from the children of Hussein.(۱'

"The author says: Traditions in this regard are "Mustafiza

t:۷۵

The author of Yanabi-ul-Muwadda on page ۳۷۲ narrates from Ali who narrates from -۱ the Holy Prophet (S.A.W.A.) as such: 'The world shall not cease to exist until a person from the progeny of Hussein shall emerge in my 'Ummah'. He shall fill the earth with

.Justice just as it had been filled with oppression

traditions. Rather, the consensus amongst we Shia Imamiah is the same and what is famous among the scholars of our brethren Sunnis too is the same. However in some .of the rare traditions (very few) we find something which is opposite to this meaning

Among them, Abu Dawoud in his 'Sahih' (vol. ۴, pg. ۸۹) narrates from Abu Ishaaq who :said

Ali (may Allah's peace and blessing be upon him) looked at Hassan and Said: "Surely my son is 'Sayyid' (Chief) just as the Holy Prophet called him by this name. Soon a person will emerge from his rear. His name shall be the same as your Prophet's name. In creation he will be similar to the Prophet but in behaviour he will not be so. He shall ".fill the earth with Justice

Some of Sunni 'Ulemas' have reckoned Mahdi to be from the children of Abu (.Muhammad Hassan Mujtaba (A.S

Amongst them, Ibn Hajar in his 'Sawa'eq' on page ۹۹ writes: "Abu Dawoud in his 'Suaan' has narrated a tradition that Mahdi is from the children of Hassan and its mystery lies in this that Hassan waived his Caliphate for the sake of Allah and his affection for his people. Thus Allah placed the 'Qa'em' (who shall emerge at the time of dire strait) amongst his children so that he fills the earth with Justice. The traditions ".which say that he is from the children of Hussein are weak

The author says: 'As per the prescribed rules in 'Usul-e-Fiqh' (Principles of Jurisprudence) relying on the afore-said tradition is not correct for the following :reasons

Firstly, there exists a discrepancy in the narration of Abi Dawoud as the author of .'Eqdud-Durar' narrates from 'Sunan' of Abi Dawoud that All looked towards Hussein

Secondly, a group of experts on traditions have narrated

.the same tradition in its exact form except that Ali looked at Hussein

Thirdly, there is the possibility of an error because the words of Hassan and Hussein .are sometimes erroneously written for one another especially in the Kufi script

.Fourth, the tradition is contrary to what is famous among the Sunni Ulemas

Fifth, the said tradition is contradicting most of the other traditions, which are more .authentic in their chain of transmission and more evident in expression

Some of these traditions have already been mentioned and Allah - willing, the rest too .will be mentioned later on

And Sixth, this tradition is probably a false and fabricated one for this reason that they wanted to get near to Muhammad-ibn-Abdulla known as 'Nafs-e-Zakiyah'. Thus they .resorted to fabrication merely to please him

(.MAHDI IS FROM THE NINTH DESCENDANT OF HUSSEIN (A.S

The author of "Yanabi-ul-Muwadda" on page ۴۹۳ narrates from "Manaqib" of Muwaffaq-ibn- Ahmad Khawrazmi who narrates from Sulaim-ibn-Qais Hallali who narrates from Salman Farsi who said: 'I got the honor of visiting the Messenger of Allah (S.A.W.A.). What I saw was Hussein-ibn-Ali sitting on his lap and the Holy Prophet :kissing over his eyes and licking his clothes and then saying

You are a Chief, son of a Chief and brother of Chief. You are an Imam, son of an Imam and brother of Imam. You are a divine proof, brother of a divine proof and father of ."nine Divine Proofs, the ninth of them being the "Qaem

."The same too can be seen in "Uqdud-Durar

In the afore-mentioned book on page ۲۵۸, the author narrates from the tenth chapter of "Mawaddat-ul-Qurba" as

t:۷۷

:such

It has come from Salim-ibn-Qais Hallali that Salman Farsi said: When I went to meet the Holy Prophet (S.A.W.A.) I saw Hussein sitting on his lap and kissing over his eyes and licking his clothes. Thereafter the Holy Prophet (S.A.W.A.) said: You are a Chief and the son of a Chief You are an Imam and the son of an Imam. You are a divine proof and the son of a divine proof and the father of nine Divine Proofs, the ninth of them .shall be the Qaem

Besides these one, there are still other numerous traditions and Allah-willing, we shall .soon narrate them

The author says: - It does not seem likely that anyone amongst the Muslims is ignorant of these nine personalities and has not known them by name. With this description there is no holding back to mentioning their names out of benediction and remembrance. The first of them is Abul-Hassan Zain-ul-Abedeen, followed by his son Abu Jafar Muhammad Baqir, followed by his son Abu Abdulla Jafer Sadeq, followed by his Abul-Hassan Musa Kazim, followed by his son Abul-Hassan lih ar-Reza, followed by his son Abu Jafar Muhammad Jawad, followed by his son Abul-Hassan Ali Haadi, followed by his son Muhammad Hassan Askari, followed by his son Abul Qasim .”Muhammad Mahdi who is the ninth of them and the “Qaem

(.MAHDI IS FROM THE OFFSPRING OF SADEQ (A.S

The author of “Yanabi-ul-Muwadda” on page ۴۹۹ has narrated from “Arba’een” of Hafez Abu Na’eem Esfahani (which is a collection of forty traditions about Mahdi). Amongst them is a tradition, which he has narrated from ‘Laghwi’ better known as .’Ibn ‘Khesbab

He said: Abul Qasim Thaher-ibn-Haroon-ibn-Musa Kazim

narrated for me a. tradition from his grand - father who said: my master Jafer-ibn - Muhammad said: 'The pious successor shall be from my progeny and he is the Mahdi. His name is Muhammad and his agnomen is Abul-Qasim. He shall emerge at the end of time. His mother is named as Nargis and above his head is a cloud, which shall provide a shadow for him from the sun. It shall accompany him wherever he goes and will call out in an eloquent voice: This is Mahdi, so obey him'.

Besides this, there are some other traditions which Allah-willing we shall acquaint you with very soon.

Ibn-Hajar in "Sawa'eq" on page ١٢٠ says: Muhammad-ibn-Ali Baqer left behind six sons which the most learned and perfect amongst all is Jafar Sadeq. It was for this reason that he was made as his father's successor and legatee and people have narrated so much knowledge from him that his fame (of excellence) had engulfed all the places.

Great Sunni scholars like Yahya-ibn-Sa'eed, Ibn-Jareeh, Malik, Sufyanin, Abu Hanifa, Shuaba and Ayub Bakhtiyani have narrated traditions from him...

Under the verse (*) Imam Fakhr Raazj says: 'Among the meanings of 'Kauthar' (river in Paradise) one meaning can be that of 'offspring' because, this Sura was revealed in refutation of those who were rebuking the Holy Prophet (S.A.W.A.) for not having a son and then Allah provided him a generation which would continue to remain in the course of time. Thus, you may see for yourself that how many an offspring of the Holy Prophet have been killed and yet the world is full of their existence whereas not even one has remained from Bani-Ummayid. Once again, you may see for yourself that those who are from his Ahlul-Bait like Baqir, Sadeq, Kazim, Reza (A.S.), 'Nefs-Zakiyah' and their likes

t:٧٩

.are great scholars

(.MAHDI IS FROM THE OFFSPRING OF REZA (A.S

The author of "Yanabi-ul-Muwadda" on page ۴۴۸ narrates from the book of "Fara'ed-ul-Semtain" as such: Hassan-ibn-Khalid says: - Ali-ibn-Musa Reza (peace be upon him) said: - 'The one who does not have (*) (i.e. piety), does not have faith and the most honorable of you before Allah is the one who is the most pious. Thereafter he said: - Verily the fourth from my descendant is the son of a princess of slave-maids .who shall cleanse the earth from every cruelty and oppression

In the afore-mentioned book on page ۴۸۹, the author narrates from Hassan-ibn-Khalid who said: - Ali-ibn-Musa ar-Reza (A.S.) said: - 'The appointed time (in Quran) refers to the day of emergence of our 'Qa'em'. Then it was asked from Hazrat as to who is the Qaem and he replied: 'He is the fourth of my descendant, the son of a .princess of slave-maids who shall purify the earth from every cruelty and oppression

Once again, in the same book on page ۴۵۴ the author narrates from "Fara'ed-ul-:Semtain" as such

Ahmad-ibn-Ziad has narrated from De'abel Khuza'ee who said:- 'I read out my elegy which began with (*) before Hazrat Reza (AS.) until I reached to this part of the (poem:(۱

(*)

Hazrat cried bitterly and then said: 'O De'abel, the Holy Spirit has spoken through your ?tongue. Do you know who this Imam is

I replied: No, I do not know him. But, I have heard that an Imam shall emerge from .your household, the one who shall fill the earth with equity and Justice

Hazrat said: The Imam after me shall be my son

t:۸۰

١- That is to say the emergence of Imam and his leadership is a certainty. He shall rise in the name of Allah and will be a blessing. He shall separate the truth from falsehood and recompense as per good and evil actions.

Muhammad and after Muhammad will be his son Ali and after Ali will be his son (Hassan and after Hassan will be his son Hujjat al-Qaem and he is the Awaited one.(١)

:Ibn-Hajjar in his 'Sawa'eq' on page ١٢٢ says

When Hazrat Musa-ibn-Jafar passed away, he left behind thirty-seven sons and' daughters. Amongst them was Ali-ar-Reza who was more renowned in name and more manifest in merit than the others. For this reason Ma'mun gave him a place in his heart and gave his daughter's hand in marriage to him. He also placed him as his partner in his kingdom and entrusted the affairs of Caliphate to him. In the year of ٢٠١ Hijra, he wrote by his own hand the 'testamental-guardianship' for Hazrat and took a large number of people into witness. However Hazrat passed away from this world before him as a result of which Ma'mun became very depressed and sad. Before dying, Hazrat had foretold that he would die because of the poisonous effect of grapes and pomegranates and that Ma'mun would wish to bury him near his father, .Rashid's grave, but would not succeed. Thus, all that Hazrat had foretold did occur

Once Hazrat told a person as such: 'O Abdulla! Be satisfied with what Allah wishes and be prepared for that which is inevitable for you to occur. Then on the third day Abdulla died. This incident has been narrated by Hakem. Also, he narrates from Muhammad-ibn-Isa who narrates from Abu Habib who said: I saw in my dreams that I had visited the Holy Prophet and greeted him. At that very moment, I saw a tray of Saihani dates next to him and he offered eighteen of those dates to me. Then I woke up and interpreted my dream in this manner that I would live for another eighteen days. However, after the twentieth day, Abul-Hassan Ali ar-Reza arrived from Medina and came to the

t:٨١

.Al-Ettehaf, Shabrawi page ١٦٥ -١

same mosque where I had seen the Holy Prophet in my dream. People hastened towards him in order to offer their greetings. I too went close to him and saw him sitting in the very place which the Holy Prophet had sat and besides him was kept a tray of Saihani dates, the same tray of dates which I had seen in my dream. Later, I greeted him and he called me close to himself and offered me a handful of those dates. When I counted them, I realized that they were exactly the same numbers of dates the Holy Prophet had offered me in my dream. I asked for more but he said: If .the Holy Prophet had offered you more than this amount, I too would offer you more

When Hazrat arrived in Naishabour he was mounted on a mule and on top of the mule-litter was a cover, which was not visible from behind. Then two persons from the experts of traditions, i.e. Abu Zarra Raazi and Muhammad-ibn-Aslam Tusi went in his presence along with a large number of scholars. They asked Hazrat to disclose his blessed face and narrate for them traditions, which he had received from his fore - fathers. Then, as per his commands the mule-litter came to a stand - still and his slaves drew back the curtain. When the people's eyes fell on his blessed face they began to rejoice. A group was jubilating while another group was crying out of excessive happiness. Yet others threw themselves on the ground and those who were near were seen kissing the hooves of his mule. Then the scholars cried out: "O people, be quiet and listen to what Hazrat says." When the people prepared themselves to listen, Hazrat started to deliver this tradition and as the crowd was great in number those too i.e. Abu Zarra and Muhammad-ibn-Aslam were calling Out Hazrat's message to the people. Later, Hazrat said: 'My father Musa Kazim narrated to me from his father Jafer

t:۸۲

Sadeq who narrated from his father Muhammad Baqer who narrated from his father Zain-ul-Abedeen who narrated from his father Hussein who narrated from his father Ali-ibn-Abi Talib (may Allah be satisfied with him) who said: My dear and beloved :Messenger of Allah (S.AW.A) said

:Gibra'eel (Gabriel) told me as such: - I heard the Exalted Lord saying: The words of

(*)

is My castle. So anyone who recites it shall enter My castle and the one who enters My .castle will be saved from My chastisement

Thereafter, he removed the cover from the mule-litter and moved ahead. About .twenty - thousand writers have narrated this tradition

In another tradition it has come that Hazrat said: 'Faith' is recognition by the heart, .confession by the tongue and action by the limbs. Perhaps he said both of them

Ahmad says: "If this tradition which is having a chain of transmitters is read for an ".insane person he shall be cured of his madness

(.MAHDI IS FROM THE OFFSPRING OF HASSAN ASKARI (A.S

When you will follow what we have said and understand the traditions, which we have written, there should not be any reason for you to doubt its conclusion (i.e. Mahdi, the Awaited one is the very son of Abu Muhammad Hassan Askari). However from the view - point of elucidation of the conclusion, we have written them under the above title and also notified the stipulation of some of the great scholars of Ahl-e-Sunnah. We say: The afore-mentioned traditions which indicated that Mahdi is the ninth descendant of Hussein and fourth descendant of Abul Hassan ar-Reza proves this matter

t:۸۳

i.e. he being the son of Hassan Askari) especially the tradition which we narrated) from Fara'ed-ul-Semtain where Hazrat Reza speaks to De'bel Khuza'ee as such: "Indeed the Imam after me will be my son Muhammad Taqi Jawad and the Imam after him will be his son, Ali Haadi Naqi and the Imam after him will be his son Hassan ".Askari and the Imam after him will be his son Muhammad Hujjat Mahdi Muntaaar

Moreover, that which we shall narrate later on (the fact that Mahdi, the Awaited one is the twelfth from the Caliphs, Imams, legatees and divine proofs) also proves this .matter

The author of "Yanabi-ul-Muwadda" on page ۴۹۱ has narrated from "Arba'een" of :Hafez Abu Na'eem who in turn has narrated from Ibn-Kheshab who said

Sadeq-ibn-Musa narrated to me from his father who narrated from Ali-ibn-Musa ar-' Reza who said: - The virtuous successor shall be from children of Hassan-ibn-Ali .Askari. He is the Mahdi, the master of time

The author of "Es'aaf-ur'Raghebeen" on page ۱۵۷ has narrated from the book "Al-Yawaqit-wal-Jawahar" of Abdul-Wahab Sha'rani who in turn has narrated from the - :book of "Al-Fotouhat al-Makkah" as follows

Know that the emergence of Mahdi is inevitable. However he shall not emerge until' the earth has been filled with cruelty and oppression. Then he shall fill it with equity and Justice. He shall be from the generation of the Holy Prophet (S.A.W.A.) and from the progeny of Fatemah (peace be upon them). His great grand-father is Hussein-ibn-Ali-ibn-Abi Talib and his father is Hassan Askari, the son of Imam Ali an-Naqi, the son of Imam Muhammad Taqi, the son of Imam Ali ar-Reza, the son of Imam Musa Kazim, the son of Imam Jafer Sadeq, the son of Imam Muhammad Baqir, the

son of Imam Zain-ul-Abedeen, the son of Imam Hussein, the son of Imam Ali-ibn -Abi .(Talib (peace be upon them all

His name is the same as the Holy Prophet's name and the Muslims will give allegiance .(to him between 'Rukn' and 'Maqaam' (station of Ibrahim

The author says: Most of our (Shute) scholars as well as the scholars of Ahl-e-Sunnah have narrated these invaluable and precious sentences or expressions from the book of "Al-Yawaqit-wal-Jawahar" where its author in turn has narrated from the book of "Al-Fotouhat al-Makkiyeh". However in the recent edition of that book I have not seen the above expressions. So please ponder (a metaphoric remark that perhaps the .(afore-mentioned tradition has been dropped

The author of "Yanabi-ul-Muwadda" on page ۴۵۱ has narrated from the book "Fasl-ul-:Khetaab" as such

And it is the saying of the pure Imam Abu Muhammad Hassan Askari where he says-' 'And shall not leave any son except Abul-Qasim Muhammad who shall be given such titles as 'Qaem', 'Hujjat', 'Mahdi', 'Saheb-uz-Zaman' and 'Khatam-ul-Ai'mma Ithna-.'Ashar among the Imamiahs

The author says: The words "among the Imamiahs" is related to the fact that Hazrat is .twelfth in number and not that it is referring to the other afore-mentioned titles

The same scholar in the afore-said book, on page ۴۷۰ says: Sayyid Abdul-Wahab :Sharani in the sixty fifth Chapter of his book 'Al-Yawaqit-wal-Jawahar' writes

'.Mahdi is the son of Imam Hassan Askari'

Once again, the same scholar on page ۴۷۱ of his book narrates from "Matalib-ul-Su'ool" and "Durrul-Munazzam" of Kamaluddin Thaiha who has written as such: ".“Mahdi is the son of Muhammad Hassan Askari

Also, in the same book on page ۴۷۱ the author writes: In

the last Chapter of the book of ‘Bayan’, Ganji says: - “Surely Mahdi will be the son of ”.Hassan Askari

:In the same book, the author on page ۴۷۱ writes

the author of “Fusool-ul-Muhimma” says: - ‘Verily the promised Mahdi is the son of Abu Muhammad Hassan Askari, the son of Abu Muhammad Hassan Askari, the son of .(Ali an-Naqi’ (Peace be upon them

The author of “Durrul-Musawiya” writes: Those whom I found to be having the same belief as we Shiites in the matter of Mahdi are Muhammad- ibn-Yusuf Ganji in ‘Al-Bayan’, Muhammad - ibn-Thalha Shafa’ee in ‘Matalib - us Su’ool’, Sebt-ibn-Jauzi in ‘Tazkerat-ul-Aim’am’ and Sh’arani in ‘Al-Yawakit- wal-Jawahar’ where they have all said: - ‘Mahdi is the son of Imam Hassan Askari. He was born in the night of fifteenth .of Sha’ban ۲۵۵ A.H and is still living until he and Isa-ibn-Maryam meet each other

The same matter has also come in “Al-Yawakit” and “Tabaqa’at” where its authors have narrated from Shaikh Hassan Araqi, the one who has met Mahdi as per the detailed account which has come in the book of “Tabaqa’at” (translated by the afore-said Shaikh Hassan). It is also reported that Ali Khawa’as and Shaikh Mohiuddin (in his book of Fotouhat ch. ۳۶۶) have given their consent with regard to this belief. Sha’rani in “Lawaqeh al-Anwar-ul-Qudsiah” (which is a conclusion of Fotouhat al-Makkiyah), Saban Mesri in Es’aaf-ur-Rhagebeen and his exact wordings in “Al-Yawakit” which are both Egyptian prints, Shaikh Salahuddin Safadi whose exact statement has been narrated in the book of “Yanabi-ul-Muwadda” from “Shar-e-Dayera”, Shaikh Ali-ibn-Muhammad Maliki in his book “Fusul-ul-Muhimma” and Shaikh Hamuini Shafa’ee in :“Fara’ed-ul-Semtain” have narrated as such

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Verily the promised Mahdi is the son of Abi Muhammad Hassan Askari son of Ali an-‘Naqi (Peace be upon them)(١) and the same has been mentioned by Shaikh Hamu’ani .”Shafa’ee in his book “Fara’ed-us-Semtain

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١ - Apart from those which the author his mentioned, the below-mentioned personalities too hive reckoned Hazrat Mahdi (A.S.) to be the son of Hazrat Imam Hassan Askari (A.S.). Ibn-Khallakan in Wafyat-ul-A’yan vol. ١; pg. ۴۵١; Muhammad Amin S in Sabe’ek-uz-Zahab; pg. ٧٨; Shabrawi in Al-Ettehef, pg ١٧٩; Muhammad-ibn-S in Rauzat-ul-Munazera (in the margin of Muruj-uz-Zahab) vol.١ pg. ٢٩۴; Ahmad-ibn-Yusuf Qarmani in Ahkbar-ad-Duwal pg. ١١٧; Muhammad-ibn-Khawand Shah In Rauzat-ul-Sefa vol. ٣; pg. ١٨; Ism’eel Abil-F in Al-Mukhtasar Tarikh vol. ٢; pg. ۴۵; Abul-Fallah Hanbali in Shazrat Az-Zahab vol. ٢ pg. ١۴١ and ١۵٠; Shablanji Nurul-Absar Pg. ١۴۶ .and Ibn Wardi in his Tarikh

CHAPTER THREE

Point

MAHDI AND HIS LOOKS

MAHDI AND HIS CHARACTER

MAHDI AND HIS RESEMBLANCE TO THE PROPHET

MAHDI AND HIS DISPOSITION

MAHDI AND HIS KNOWLEDGE

MAHDI AND HIS JUSTICE

MAHDI AND HIS GENEROSITY

MAHDI AND HIS RULE

MAHDI AND HIS REFORMS

MAHDI AND HIS ALLEGIANCE

THE AWAITED MAHDI IS UNIQUE

Abu Dawoud in his 'Sahih' (vol.۴ Pg. ۸۸) has narrated from Abu Sa'eed Khudri as such: - Messenger of Allah (S.A.W.A.) said: Mahdi is from me having a sparkling forehead and (protracted nose.(۱

On page ۹۸ of Sawa'eq, Ibn-Hajar has narrated from Abu Na'eem a tradition from the - :Holy Prophet (S.A.W.) as such

Verily Allah shall make a person to appear from my progeny. His front teeth is spaced" ".a little and his forehead sparkling with light

The author of "Es'aaf-ur-Raghebeen" too has narrated the same tradition of the Holy .Prophet (S.A.W.A.) from Abu Na'eem

In the afore-mentioned book, Ibn-Hajar narrates (on page ۹۸) from Ruyani and - :Tabarani and they two from the Holy Prophet (S.A.W.A.) as saying

Mahdi is from my progeny. His face is like a twinkling star; his color 'Arabi' and his' figure like the figure of Isra'eel. (Speaking allusively of his wheatish complexion, tall .(height and stoutness

.(The same tradition can be seen in "Es'aaf-ur-Rhagebeen" (page ۱۴۹

Author of "Es'aaf-ur-Raghebeen" on page ۱۴۰ narrates from "Huliat-ul-Aulia" of Abu Na'eem Esfahani as such: - "It is said that Mahdi is a youth with black eyes, extended ".eye-brows, protracted nose, curly beard and a spot on his right cheek and right hand

Author of "Nur-ul-Absar" narrates on page ۲۲۹ from Abu Dawoud and Tirmidhi and they two from Abu Sa'eed who said: - 'I have heard that the Holy Prophet (S.A.W.A.) .used to say: Mahdi is from me, having a sparkling forehead and protracted nose

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Kanzul - Ummal vol.۷ Pg. ۱۸۶; Arful-wardi Page ۵۸ - narrated from Abu Na'eem; - ۱ Jaame-Sagheer vol.۲, tradition No.۹۲۴۴ and adds that the Holy Prophet said: "His face

is like a twinkling star' and in tradition No.۹۲۴۵ the Holy" Prophet says: "Mahdi is from me. His face is like a twinkling star." After mentioning these two traditions, Suyuti .confirms their authenticity

In the afore-said book, the author on page ۲۳۰ narrates from Ibn-Shirwiya and he, from Huzaifa – ibn - Yaman and he, from the Holy Prophet (S.A.W.A.) who said: 'Mahdi is my ۵۹n. His color is the color of 'Arabi' (wheatish complexion) and his figure is like (the figure of Isra'eel.(۱

Author of "Eqdud-Durar" narrates in the third Chapter from Ali (A.S.) who, while - :describing the disposition of Mahdi said

He is a man with sparkling forehead, protracted nose and broad thighs. There exists' (a spot on his right cheek and there are gaps between his teeth.(۲

In the same chapter of the afore-said book, the author narrates from Abu Jafar - :Muhammad-ibn-Ali Baqer (A.S.) who said

Amir-ul-Mumineen Ali-ibn-Abi Talib was asked about Mahdi's physical appearance' and he replied: He is a youth with an average stature and a handsome face with hairs (falling over his shoulders and light gleaming from his face.(۳

MAHDI AND HIS CHARACTER

Ibn-Hajar in "Sawa'eq" (page ۹۸) has narrated from Rauyani and Tabarani and they too from the Holy Prophet (S.A.W.A.) as such: "Mahdi is from my progeny." Thereafter he said: 'The inhabitants of the heavens and the inhabitants of the earth are happy .with his reign.(۴) Tabarani adds: and the birds of the sky

(The same tradition can be found in "Es'aaf-ur-Raghebeen" on page ۱۴۹.(۵

Author of "Es'aaf-ur-Raghebeen" on page ۱۵۱ has narrated from Ahmad and Mawardi that the Holy Prophet (S.A.W.A.) said: - "Glad tidings be to you about Mahdi." Thereafter he said: - "The inhabitants of the heavens and the

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Arful-Wardi page ۶۶ - narrating from Rauyani and Abu Na'eem adds that the Holy -۱ ".Prophet said: "On his right cheek is a spot

٢ - Commentary of Nahjul-Balagha Ibn - Abil Hadeed Vol. ١, Pg. ٩٣ narrating from 'Qazi-ul-Quzaat' and Ibn-Qutaiba.

٣- Author of Arful-Wardi on page ۶٣ narrates from Abu Na'eem a tradition from the Holy Prophet (S.AW.A.) who said: Allah shall appoint from my progeny a person who shall have gaping teeth, sparkling forehead.... Also, in Arful-Wardi page ۶٣ and Kanzul-Ummal, vol. ٧ pg. ١٨٧ it is narrated from Abu Na'eem that the Holy Prophet, in sequel of a tradition about Mahdi said: 'He is from my offspring. He is a youth of forty with a face similar to the luminous moon. On his right cheek is a black spot and on him are two Qathwani cloaks. He shall look as if he is someone from the Bani-Israel. Author of Kanzul-Ummal in vol. ٧, Page ١٨٨ narrates from the Holy Prophet (S.A.W.A.) as such: 'The hour shall not be established until a person from my household becomes the master of the earth. His forehead will be sparkling and his nose a protracted one. In Seera Halabi vol. ١ pg. l٨۶ we read as such: Mahdi's face is like the luminous star and on his right cheek is one spot. In Saba'ek-uz-Zahab chapter ۶, pg. ٧٨ it is written that Mahdi possesses a tall figure with good appearance and hair, protracted nose and handsome face.

۴- The author of "Arful-Wardi" too has narrated on page ۶۵ the same tradition of the Holy Prophet from Hakem. Moreover, on page ٨٢ he has brought the same contents in a lengthy tradition narrated from Daani from Shar-ibn -Hushab from the Holy Prophet.

۵- Arful-Wardi page ۶۶ - narrating from Rauyani and Abu Na'eem.

inhabitants of the earth are happy with him. He shall distribute the wealth equally, free Muhammad's 'Ummah' from need or want and comfort them with his ".righteousness

The author of "Eqdud-durar" in the eighth chapter of his book narrates from Ta'oos as such: "The sign of Mahdi is that he shall be harsh with rulers, generous with the people in distributing wealth and gentle with the helpless in caressing them." Thereafter he writes: 'This tradition has been taken from Abu Abdulla Na'eem-ibn-Hemad from the book of 'Fatan'(١) In the third chapter and the ninth section of the afore-mentioned book, the author narrates from the book of "Fatan" of Hafez Abu Abdullah Na'eem-ibn ".-Hemad who narrates from Abu Rumiyah as follows: "Mahdi shall feed the helpless

Author of "Nur-ul-Absar" narrates (on page ٢٣٠) from 'Musnad' of Imam Ahmad who narrates from Saeed Khudri who said: - 'Messenger of Allah (S.A.W.A.) said: - "I give ".you glad-tidings about Mahdi

Thereafter he said: - 'The inhabitants of the heavens and the inhabitants of the earth are happy with him. He shall distribute wealth equally amongst the people and will fill the hearts of Muhammad's 'Ummah' with needlessness (a metaphoric remark of (making the people wealthy). He shall comfort them with his righteousness.(٢

Furthermore, in the afore-mentioned book the author on the same page, narrates once again from 'Fatan' from Huzaifa-ibn-Yamaan that the Holy Prophet (S.A.W.A.) said: "Mahdi is my son." Thereafter he said: "The inhabitants of the heavens, the ".inhabitants of the earth and the birds of the sky are happy with his reign

(.MAHDI RESEMBLES THE MESSENGER OF ALLAH (S.A.W.A

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١- The author of Arful-Wardi has narrated (on page ٧٨) from Hafez Abu Na'eem that Ta'oos has said: 'If at any time Mahdi shall come, he will donate wealth, will be firm .with the government official and will caress the indigent

٢- The author of "Arful-Wardi" has narrated the same from Ahmad, Bawardi and Abu

Na’eem. The author of “Kanzul-Ummal” too has narrated in vol. ۷ Page ۱۸۶ from .Ahmad and Bawardi

The author of “Yanabi-ul-Muwadda” on page ۴۹۳ narrates from “Manaqeb” of Khawrazmi who in turn narrates from Jafar-ibn-Muhammad Masroor who narrates from Hussein-ibn-Muhammad Aamer who narrates from his Uncle Abdullah-ibn-Aamer who narrates from Muhammad-ibn-Abu Omair who narrates from Abu Jumaila Mufazzal-ibn-Saleh who narrates from Jaber-ibn-Yazid who narrates from Jaber-ibn-Abdullah Ansari who said: ‘The Messenger of Allah (S.A.W.A.) said: - ‘Mahdi is my son. His name as well as his agnomen shall be the same as mine. Amongst all the (people, he shall resemble me the most in creation and morals.(۱

In the afore-mentioned book, the same tradition of the Holy Prophet (S.A.W.A.) has been narrated from Abu Baseer who has narrated from Hazrat Sadiq Jafer-ibn-.(.Muhammad who in turn has narrated from his father Amir-ul-Mumineen (A.S

The author of ‘Al-Fotouhat-al-Makkiyah’ in the ۳۶۶th chapter writes about the characteristics of Mahdi as such: - ‘He is similar to the Holy Prophet (S.A.W.A.) in creation. However in morals, he is similar to the Holy Prophet (S.A.W.A.) to a lesser :degree because none can be like Hazrat in morals as Allah says

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The author says: ‘Two persons being alike from any viewpoint (whether creation or morals) is impossible habitually. However such remarks show the nearness of one (amongst them) to the other just as the same meaning can be derived from the first tradition which says: Amongst all the people, he resembles the Holy Prophet (S.A.W.A.) the most. That is to say, if at all the creation and morals of the people is to be compared with the creation and morals of the Holy Prophet (S.A.W.A) then amongst all, Mahdi (AS.) is the one

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۱- The author of “Arful-Wardi” on page ۶۳ narrates from Mu’ajam of Tabarani and Abu Na’eem that the Holy Prophet (S.A.W.A.) said: - “There shall emerge from my progeny a person whose name shall be the same as mine and his morals will be the same as .mine

who resembles the Holy Prophet (S.A.W.A.) the most and he is the one who is nearest to him. This matter is not incompatible with the matter of the Holy Prophet (S.A.W.A) .(*) being (*) (Majestic in creation) and the fact that no (*) (character) is similar to his

MAHDI AND HIS DISPOSITION

Abu Dawoud narrates on page ٨٨ of his "Sahih" a tradition from Umm-Salma, the wife of the Holy Prophet (S.A.W.A.) and she from the Holy Prophet (S.A.W.A.) while speaking about Mahdi and his allegiance between 'Rukn' and 'Maqam' he said: "The people shall act according to the manners of their Prophet and Islam will be established and ".its precepts will expand all over the earth

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۳۷) from Ali-ibn-Abi Talib, Amir-ul- Mumineen (AS.) who said about Mahdi's characteristics as such: -At the time when they (i.e. the people) shall suit the guidance to follow the desires, Mahdi shall alter the desires to follow the guidance. At the time when they shall interpret Quran to follow their (own) prudence, Mahdi shall realign (their) prudence to follow the Quran. Mahdi shall demonstrate to you the Justice. Mahdi shall enliven the commandments of .the Quran and the Sunnah, which was until then, dead and lifeless

:On page ۹۸ of "Sawa'eq", Ibn-Hajar says

Ibn-Hemad narrates one tradition, which its chain of transmission culminates in the Holy Prophet (S.A.W.A.). Hazrat says: "Mahdi is from my race. He shall fight for my ('Sunnah' just as I fought for the revelation of Allah."(١

The author of "Yanabi-ul-Muwadda" narrates on page ۴۴۵ from Hamuani who narrates from Ibn-Abbass as such: 'The Messenger of Allah (S.A.W.A.) said: - "Verily Allah

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Arful-Wardi Page ۷۴- narrating from Ali (A.S.) who in turn narrates from the Holy -١ .(.Prophet (S.A.W.A

resolved this religion by the hands of Ali. Then, when he is killed, the religion shall ".deteriorate until Mahdi comes and rectifies it

The author says: Traditions about Mahdi that he shall fill the earth with equity and Justice after it has been filled with cruelty and oppression come to the level of ('Mustafiza'. Allah - willing, you shall soon come across these and other traditions.(۱

MAHDI AND HIS KNOWLEDGE

In the third chapter of "Eqdud-Durar" its author narrates from Harith-ibn-Mughaira Ansari that he asked Abu Abdullah Hussein-ibn-Ali as such: By what sign should we ?recognize Mahdi

?He replied: 'By (his) calmness and (his) dignity. Once again I asked: By what sign

He replied: By recognizing the 'forbidden' and 'permissible' affairs and the need of the .people towards him and his own needlessness from others

On page ۴۰۱, the author of "Yanabi-ul-Muwadda" narrates from the book of "Durra-:tul-Ma'aref" as follows

Mahdi shall bring out from the cave of 'Anthakia' the books and shall bring out from" the lake of 'Tabariah' the Zaboor which contains all that the family of Musa and Haroon have left behind and which was carried by the Angels and contains the Tablets (pieces of stone or wood on which divine matters have been written) and the cane of Musa (A.S.). Moreover Mahdi is superior to all the people in knowledge and (insight."(۲

In the afore-mentioned book, the author narrates from Khawrazmi where the chain of transmission leads to Abu Jafar Baqir (A.S.) who, while speaking, about Mahdi and his

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The author of Arful-Wardi brings a tradition On page ۶۲ from Abu Na'eem from the -۱

Holy Prophet (S.A.W.A) as such: - 'There shall emerge a person from my progeny who will speak but my 'Sunnah'. Allah will send rain for him from the heavens and the earth shall throw out its bounties for him. He shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression... On page ۶۴, he narrates from Abu Na'eem that the Holy Prophet while mentioning about the injustices and seditions of despotic rulers says: '۱f there remains not more than a day from the me of the earth, Allah will set the day so long until a person from my progeny comes and rules. Then ...great events shall take place through his bands and Islam shall manifest itself

On page ۷۵ of Arful-Wardi ills written that Ka'ab-ul-Akhbar says: - 'Mahdi shall bring -۲ out the Ark of Covenant' from the cave of Anthakia. Also it is written: The reason he lass been called as Mahdi is that he shall be a guide to the secret affairs. Then, he shall .bring out the Ark of Covenant from the cave of Anthakia

resemblance to the Holy Prophet (S.A.W.A.) said: "And he shall bring out all that the ".Prophets have stored

The author of "Eqdud-Durar" narrates (in chapter ٣, Section ٩) from Abdullah-ibn-Atha as such: 'I asked Hazrat Abu Jafar (Baqir) to inform me about 'Qaem' and he replied: - 'I am not that 'Qaem' and neither the one whom you have perambulated around. I asked him about Mahdi's behaviour and he replied: "Just as the Holy Prophet ".(S.A.W.A.) used to behave

MAHDI AND HIS JUSTICE

In the third chapter of "Eqdud-Durar" its author, narrates from Ka'abul-Akhbar who said: "I have found in the Books of Prophets about the characteristic of Mahdi and that ".his commands are not oppressive and violatary in nature

Thereafter he writes: 'Imam Abu Omar and Muqqari in their 'Sunan' and Hafez Abu (Na'eem Abdullah-ibn-Hemad. too have narrated this tradition.(١

About the characteristic of Mahdi, the author of "Fotouhat al-Makkiyah" writes in :chapter No. ٣۶٣ as such

He shall distribute wealth equally, will execute Justice among the people and bring to" ".a halt the altercations

The author of "Es'aaf-ur-Raghebeen" narrates on page ١۶١ of his afore-said book :from "Fotouhat al-Makkiyah" as follows

As research goes, Hazrat Mahdi shall give command to those things which the Angel' of inspiration shall give and surely he shall be revealed the creed of Muhammad. The same matter can be seen in one of the traditions where the Holy Prophet (S.A.W.A.) ".says: - "Mahdi shall follow me and he is free from every error

Thus the Holy Prophet made us realize and recognize

.Arful-Wardi, Page ٧٧ -١

Hazrat Mahdi in this regard that his commands are the very commands of the Holy Prophet and are not innovations. Moreover it shows that he is infallible and will not .issue any order but that which is the truth

Thereafter he says: Notwithstanding that Allah inspires him to the truth, his comparison is forbidden. Rather, some of the researchers have forbidden comparison for all men of conscience and men of God for this reason that the Holy Prophet (S.A.W.A.) is present in their sight. Thus, if they should occasionally doubt the authenticity of a tradition or decree, they ought to refer to Hazrat and he in turn shall inform them about the true and manifest affairs. The one who possesses such a .(status is not in need of following any leaders save the Holy Prophet (S.A.W.A

MAHDI AND HIS GENEROSITY

The magazine "Hudal-Islam" in its ۲۵th weekly publication in its third year narrates from Ibn-Maaja who narrates from Abu Sa'eed Khudri that the Holy Prophet (S.A.W.A) - :said

Verily Mahdi shall be from my Ummah." Thereafter he said: - "A person shall" approach him and say Mahdi grant me something." Then he shall pour wealth unto (him to the extent, which he can carry.(۱

The author of "Es'aaf-ur-Raghebeen" on page ۱۴۹ has narrated from Abu Dawoud and Abu Abdullah Hakem Naishabouri; the author of "Yanabi-ul-Muwadda" on page ۴۳۱ from Tirmidhi and all three from Abu Sa'eed the same tradition of the Holy Prophet .in its exact form

Ibn-Hajar in his "Sawaeq" on page ۹۸ narrates from Abu Na'eem that the Holy Prophet (S.A.W.A.) said: - "Allah shall appoint a person from my progeny." Thereafter he said: - "He

t:۹۶

The same can be found in Kanz-ul-Ummal Vol ۷ Page ۱۸۶ and Arful-Wardi page ۵۹ - -۱ .from Abu Sa'eed

”.shall bestow wealth abundantly

.The same has been narrated in “Es’aaf-ur-Raghebeen” on page ۱۴۹

Also, Ibn-Hajar on page ۹۸ of his “Sawaeq” writes that Ahmad and Muslim have brought a tradition from the Holy Prophet (S.A.W.A.) stating: - “In the end of time, ”.there shall be a Caliph who will bestow wealth abundantly and unlimitedly

The same tradition has been narrated on page ۱۴۹ of “Esaaf-ur-Raghebeen”.Also, the authors of Kanzul-Ummal (vol.۷ pg. ۱۸۹) and Arful-Wardi (on page ۶۲) have narrated from Abu Humira and Abu Sa’eed as such: - The Holy Prophet said: ‘Mahdi is from my ‘Ummah’. If he endures short, it will be seven, eight or nine years. At that time, my Ummah shall enjoy such bounties which the good and evil amongst them had never enjoyed before. The heavens shall pour for them and the earth shall throw out its wealth without keeping anything in store. At that time, there will be no esteem for wealth such that a person will rise and say: “O Mahdi bestow me something” and he will say: ‘Take’. Moreover, the authors of Arful-wardi and Kanzul-Ummal have narrated on page ۵۸ and page ۱۸۶, vol. ۷ respectively, a tradition from the Holy Prophet (S.A.W.A.) as such: - ‘A caller shall cry out on behalf of Mahdi: “Is there anyone having some wish? If so, then come forward.” Then none shall come except for one person who will ask something from him. He will say: ‘Bring the vessel’. When it is brought he will bestow him so much so that he will be unable to carry. Then he shall take away the amount, which he is capable of carrying but afterwards will repentantly come back to return the wealth. Hazrat will say: We shall not accept the thing, which we have already bestowed... The author of Arful-Wardi on page ۶۳ narrates from Abu Na’eem and on page ۶۴ from Ibn-Abu Shuiba and all three from Abu Sa’eed that the Holy Prophet (S.A.W.A.) said: - “At the time a seditions shall occur, Allah will send at the end of time a peon from my progeny whose munificence will be at ease.” In some (copies the words ‘will be swift’ is written.' class='content_notelink'>(۱

MAHDI AND HIS RULE

The author of “Eqdud-Durar” narrates from ‘Tarikh’ of Abu Abdullah-ibn-Jauzi and he from Abdullah-ibn-Abbass and he from the Holy Prophet (S.A.W.A.) as saying: - ‘The

rulers of the earth are four- two of them believers and two apostates. The two believers are Zul-Qarnain and Sulaiman while the two apostates are Bukht-un-Nasr (Nebuchadnezzar) and Nimrod. Soon a person from my progeny shall gain control (over it (i.e. the earth).(۲

The author of "Es'aaf-ur-Raghebeen" on page ۱۵۲ says: "It has come in traditions that ".Mahdi will become the Master of the earth from East to West

The author says: In some of the traditions it is mentioned that his rule will envelop the .East and West

The author of "Yanabi-ul-Muwadda" narrates from the author "Jawahar-ul-Aqdain" and he, from Ali who said: - "When the 'Qaem' from the progeny of Muhammad ".(SAW.A.) emerges, Allah will gather for him the inhabitants of the East and West

MAHDI AND HIS REFORMS

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Tarikh Ibn-Asaker (vol. ۱ pg. ۱۸۶), Kanzul-Ummal (vol. ۷ pg. ۱۸۶) narrating from Jaher -۱ and on page ۱۸۷ from Abu Sa'eed and Arful-Wardi (page ۶۰ line-height:۱۱۵٪'>Also, the authors of Kanzul-Ummal (vol.۷ pg. ۱۸۹) and Arful-Wardi (on page ۶۲) have narrated from Abu Humira and Abu Sa'eed as such: - The Holy Prophet said: 'Mahdi is from my 'Ummah'. If he endures short, it will be seven, eight or nine years. At that time, my Ummah shall enjoy such bounties which the good and evil amongst them had never enjoyed before. The heavens shall pour for them and the earth shall throw out its wealth without keeping anything in store. At that time, there will be no esteem for wealth such that a person will rise and say: "O Mahdi bestow me something" and he will say: 'Take'. Moreover, the authors of Arful-wardi and Kanzul-Ummal have narrated on page ۵۸ and page ۱۸۶, vol. ۷ respectively, a tradition from the Holy Prophet (S.A.W.A.) as such: - 'A caller shall cry out on behalf of Mahdi: "Is there anyone having some wish? If so, then come forward." Then none shall come except for one person who will ask something from him. He will say: 'Bring the vessel'. When it is brought he will bestow him so much so that he will be unable to carry. Then he shall take away

the amount, which he is capable of carrying but afterwards will repentantly come back to return the wealth. Hazrat will say: We shall not accept the thing, which we have already bestowed... The author of Arful-Wardi on page ۶۳ narrates from Abu Na'eem and on page ۶۴ from Ibn-Abu Shuiba and all three from Abu Sa'eed that the Holy Prophet (S.A.W.A.) said: - "At the time a seditions shall occur, Allah will send at the end of time a peon from my progeny whose munificence will be at ease." In some .copies the words 'will be swift' is written

.Arful-Wardi, page ۸۱ -۲

In vol. ۴, pg. ۸۷ of 'Sahih' Abu Dawoud narrates from Ali (Peace be upon him) that the Holy Prophet (S.A.W.A.) said: 'If there remains not more than a day from the life of the earth, Allah will appoint a person from my progeny. He shall fill the earth with equity (and Justice just as it had been filled with cruelty and oppression.(۱

The author of 'Nur-ul-Absar' has narrated (on page ۲۳۱) from Ali-ibn-Abi Talib (A.S.) as such: - 'I asked the Messenger of Allah (S.A.W.A.): Will Mahdi be from (our) progeny of ?Muhammad or will he be from some other progeny

He replied: No, he shall be from us. Allah shall bring the religion to completion through his hands just as he expanded it through us. By our blessings they (i.e. the people) shall be released from turbulence just as they got released from polytheism. By our blessings Allah will unite their hearts after conspiratorial animosity just as He united their hearts after polytheistic animosity. By our blessings, they shall turn into brothers .in faith after having become enemies to each other

Some of the scholars reckon this tradition to be 'Hassan' (acceptable) and superior in the chain of transmitters and the experts m traditions have written them in their respective books. However Tabarani has only rememorated books. However Tabarani has only rememorated it in his 'Mu'ajam' (Ausath), Abu Na'eem has only narrated it in his 'Huliat-ul-Aulia' and Abdur-Rahman has only mentioned it in his ('Awaali'.(۲

MAHDI AND ALLEGIANCE

The author of "Eqdud-Durar" in chapter ۱ section ۴ narrates from Abu Jafar :Muhammad-ibn-Ali who said

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The author of "Ja'ame-us-Sagheer" vol. ۲ pg. ۲۷۷ as well as Suyuti in Arful-Wardi Pg. -۱ ۶۳ have narrated from Hakem and Abu Na'eem that the Holy Prophet (S.A.W.A.) said: - 'Mahdi shall emerge from my Ummah. Allah shall send and inspire him for the rescue of the people such that the nations will enjoy the bounties and the four-legged will live

...in freedom

۲ - Suyuti has brought this tradition on page ۶۳ of his book Arful-wardi narrating from Na'eem-ibn-Hemad from Makhool from Ali (A.S.). Moreover, he lass narrated another tradition with similar contents from 'Ausath' of Tabarani who lass narrated from Amro-ibn-Ali from Ali (A.S.)

Mahdi shall emerge on the day of 'Ashura' (and that is the day when Hussein-ibn-Ali' will be martyred perhaps on Saturday the tenth of Muharram) between 'Rukn' and 'Maqam' and on his right will be Gibra'eel and on his left Micha'eel. Allah will gather his (Shias around him from everywhere and the earth shall roll up for them.(١

In Chapter ٢, Section ۴ of the afore-mentioned book, the author narrates from "Mustadrak" of Abu Abdullah Hakem who narrates from Umm-Salma (peace be upon her) who said: 'The Messenger of Allah (S.A.W.A.) said: People shall give allegiance between 'Rukn' and 'Maqam' to the person who is amongst my followers and their .'number shall match the number of people of 'Badr

Again, in Chapter ٧ of the same book its author narrates from the book "Al-Fatan" of Na'eem - ibn -Hemad who narrates from Abu Huraira as such: -'Allegiance will be given to Mahdi between 'Rukn' and 'Maqam' without a person being awakened from .his sleep nor a drop of blood being shed

The author of "Fotohat-al-Makkiyah" after mentioning (in the ٣۶۶th Chapter) about Mahdi and the fact that he is from the offspring of Fatemah and is similar in name to the Holy Prophet and his great grand-father Hassan-ibn-Abi-ibn-Abi Talib says: .'-'People shall give him allegiance between 'Rukn' and 'Maqam

THE AWAITED MAHDI IS UNIQUE

In the first Chapter of this book, while mentioning the expressions of scholars (regarding Mahdi) we had produced the following statement of Ibn-Hajar from his book "Al-Qual-ul-Mukhtasar-fi-Alamat Mahdi al-Muntazar": "The expected Mahdi is -one and not several." The words of Ibn

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A tradition, almost similar to the above has been mentioned in 'Qarmani' (page ١١٨) -١ narrating from Abu Baseer from Hazrat Sadel. Thereafter it say: A person will stand in front of him and shout - covenant, Covenant. Then, his followers will hasten towards .him from all sides and will conclude allegiance to him

Hajar is a valuable discourse. Indeed it has achieved the purpose and enformed to the .realities

Verily, the awaited Mahdi and the 'Qaem' from the progeny of Muhammad (S.A.W.A.) is the very same person which Allah has mentioned in His Glorious Book. His honorable Prophet has given glad-tidings of his coming and the Prophet's 'Ahl-ul-Bait', companions and followers and scholars have informed that he (i.e. Mahdi) is a .single and a unique person. He is not several although his name and title are many

The traditions, which we had mentioned before and those which we shall mention in the coming chapters are, by the simplest indication the proof to this matter. Indeed, these traditions will obviate every kind of misgivings such that there shall remain no .doubt in the mind of any skeptic that Mahdi, the Expected one is one

The traditions, which we have written and the traditions, which we shall mention gives indication to the characteristics and those things, which introduce, verify and distinguishes Mahdi, the Expected one. As such, it is not rational to consider multiplicity and number for him. Now, we may mention those characteristics and - :distinguishing features as follows

.First, the specification of his house and family

.Second, the specification of his fathers and fore - fathers

.Third, the identification of his father and mother by name

.Fourth, the specification of his name, agnomen and title

.Fifth, the specification of his qualities and signs

.Sixth, the specification of his morals and behaviors

.Seventh, his occultation and its lengthy period

.Eighth, his emergence at the end of time

Ninth, the things that will occur at the time of his

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.reappearance

.Tenth, the coming of Dajjal and Sufyani at the time of his reappearance

.'Eleventh, Allegiance to him between 'Rukn' and 'Maqam

.Twelfth, the coming down of Isa (Jesus) and his prayers behind him

.Thirteenth, his reform programs

.Fourteenth, the blessings of his emergence

.Fifteenth, the things which he shall command amongst the people

.Sixteenth, his battles and victories

.Seventeenth, the expansion of his Government and rule

.Eighteenth, the period of his Caliphate and leadership

.Ninteenth, the circumstances of his demise or assassination

.Twentieth, the return to life of some of the dead after his emergence

The position of lineage and familial dignity, truthfulness and rectitudes, the demeanors and signs, the favors and munificences, the occurrences and unpleasantness, the hardships and harsh reminiscences and the finally such affairs are not, as per exigencies rational enough to levy for even two people let alone more. Maybe it is applicable after the end of this world and its lapse and then its coming into existence from the beginning. However, even though this interpretation is acceptable from the view – point of Power of Allah, yet the traditions are apparently inconsistent with the occurrence of such an affair because what they evidently reveal is that after the time of Mahdi the Day of Judgement shall commence. Verily, saying that Mahdaviyat is an affair pertaining to the kind and it is possible to have multiple

Mahdis with all the afore-said characteristics where each one will be possessing one .of those characteristics will be a claim contrary to the common sense

In the two testaments (old and new) of Torah and Bible (Ingeel), some of the characteristics of the Holy Prophet (S.A.W.A.) have been stated. Amongst the characteristics mentioned are his ways, behaviour, insight, lineage and family and none from the East or West have reckoned these insights and specifications to be referring to Muhammad of various kinds. Thus, this much difference exists between these insights and the insights of Mahdi so that the possibility of kinds and numbers !may be correct for Mahdi but not so for the Holy Prophet

The author says: My imagination (although imagination does not make one free from want of truth) is that the source of claiming Mahdaviyat of various kinds are one of the - :following three

Firstly, it may be instigated from the part of those fascinated by rule and Government .and those desirous of kingdom and Caliphate

Secondly, it may have appeared in some of Sufi sect because when they became helpless in claiming the position of special deputyship, they resorted to devising .Mahdaviyat of various kinds

Thirdly, as some of the adherents of Bani-Ummayyid came across traditions wherein the name of Mahdi was mentioned and concluded that if they were to believe in Mahdi who was a distinct person, they would be compelled to pronounce that he is from the progeny of the Holy Prophet (S.A.W.A.) and offspring of Fatemah and Hussein or still the son of Hazrat Hassan Askari. This was something unpleasing for them and irreconcilable with their aims. As a result, they

.started believing in Mahdaviyat of various kinds

In this regard, other sayings can be found which, from the view - point of logic are worthless such as the saying that; Mahdi is from the offspring of Abbass or from the children of Hassan Mujtaba (A.S.) or that he shall be born afterwards. The root cause .of all these and such other talks about Mahdi is one of the afore-said three points

In 'Mataleb-us-Su'ool', Muhammad-ibn-Thalha writes as such: - 'If anyone objects to these traditions of the Holy Prophet (where they are many in number and great emphasis has been laid to each one of them. Moreover there is a consensus in the correctness of its chain of transmission as well as in its narration from the Holy Prophet (S.A.W.A.) with correct and explicit proof that Mahdi is from the progeny of Fatemah and from the lineage of the Holy Prophet and his name is the same as the Prophet's name. Besides, he shall fill the earth with Justice and equity, he is from the generation of Abdul-Muttalib and amongst the leaders of Paradise and there this manner that they do not indicate this fact that the Mahdi which the Holy Prophet depicted (which we have already mentioned regarding his signs and qualities is the same Abul-Qasim Muhammad-ibn-Hassan, the virtuous 'Hujjat (Definitive Proof)'. This is because the children of Fatemah are many and till the day of Qiyamat anyone who comes into existence from her generation will be true to him that he is from the pure progeny of Fatemah and the Holy Prophet. Therefore, with such exposition of the traditions, which we have previously mentioned, we should have with us a proper .proof, which indicates that that Mahdi is the same Hujjat-ibn-Hassan

We reply - The Holy Prophet (S.A.W.A.) depicted Mahdi (A.S.) with some qualities like mentioning his name, lineage

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and his ancestry to Fatemah (A.S.) and Abdul-Muttalib and the fact that he possesses a sparkling forehead and protracted nose and counted many other comprehensive characteristics (which we have previously mentioned) which all of these reveal that anyone possessing those characteristics and signs will be the same person called as Mahdi and he will be having some authority upon us as per what we have previously mentioned (like the necessity of following and obeying him). We found those afore-said characteristics only in Abul-Qasim Muhammad, the virtuous successor. Thus it is essential to substantiate these decrees for Hazrat and he becomes the possessor of those characteristics. Otherwise, how is it possible that sign and reasoning exist but not their purport! If the Holy Prophet (S.A.W.A.) introduces some thing as the sign and proof of something else but does not consider the result as the desired goal, there has occurred a contradiction in his sayings (i.e. he mentions some signs for something but rejects the result which is according to his own prestipulated criterion). If someone objects and says: - 'Signs alone are not sufficient, we should ascertain the one who possesses those signs and characteristics and attribute those characteristics exclusively to him. However, until the exclusiveness and uniqueness of that person to those characteristics is not known, we cannot say that those signs are applicable to him and it is certain that right from the time of the Holy Prophet (S.A.W.A.) until the time of the birth of the virtuous successor Hujjat Muhammad (AS.), none (other than him) from the progeny of Fatemah has been found to be exhaustive of those characteristics. However, the time of his movement and sovereignty will be at the end of time, when Dajjal shall appear and Isa (Jesus) shall descend from the heaven. These shall occur after a lapse of a lengthy period

and till then, there are new and novel times in between and in the pure generation of Fatemah many will be born, one after the other. Therefore it is possible that from now onwards, a person from the pure offspring and generation of the Holy Prophet (S.A.W.A.) shall be born who is exhaustive of these characteristics and he will be the same Mahdi whom you talk about and who is referred to in the afore-said traditions. In spite of this possibility how is it that your reasoning can be exclusively attributed to ?(.Hujjat Muhammad (A.S

We reply: If you acknowledge that before and after birth of the virtuous successor, nobody except him has been found to possess all those characteristics and signs then this very acknowledgement will be sufficient enough to substantiate these afor-said .signs and characteristics for Mahdi

Moreover, your saying that in the future there exists the possibility of the coming someone appearing form the progeny for the Holy Prophet (S.A.W.A) who would possess the afore-said signs, does not bring any damage in the effect of reasoning, nor acts as any obstacle. This is because the existing proof is preferred (due to its manifestness) than the possibility of appearance of (another) proof which is against it. Thus it is not advisable to forsake the preferable proof. Otherwise it will not be possible to act upon the existing ans form proof because there exists no reason but the possibility of an opposite proof being found against it in the 'Ulemas' (scholars) the appearance of an opposite proof cannot serve as an obstacle to the existing proof .((from being put into practice

An example, which can perfectly clarify and accentuate this matter, is the saying of the Holy Prophet (S.A.W.A.) to Omar-ibn-Khattab (just as Imam Muslim-ibn-Hajjaj has :narrated the same in his 'Sahih'). It goes as follows

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Owais-ibn-Aamer who belongs to the tribe of 'Murad' shall come to you with the people of Yemen in the future. Moreover, a person from 'Qarran', having been cured from his leprosy (except for one spot) will approach you. Owais is indeed a good man living with his mother. If Owais vows to Allah then that person will be fully cured from his leprosy. If possible, ask him to seek forgiveness on your behalf.

Here, the Prophet (S.A.W.A.) has mentioned Owais-ibn-Aamer's name, lineage and qualities and set them as the sign and proof such that if anyone is found possessing this name and quality and if he swears by Allah, then that person will be cured. Moreover, he would be competent enough to seek forgiveness and this is a very great position and status before Allah.

After the Holy Prophet (S.A.W.A.) and Abu Bakr passed away, Omar-ibn-Khattab used to inquire from someone amongst the people of Yemen about the person who was endowed with those characteristics. This continued until harbingers came from Yemen and Omar-ibn-Khattab asked them about that person. Omar was informed about his coming and did not stop from acting upon those signs and guidelines which the Holy Prophet (S.A.W.A.) had set forth. Rather, he took action and contacted that person. He asked him to seek forgiveness. He believed that he was the same person who had been pointed out by the Holy Prophet (S.AW.A.). In spite of this possibility that perhaps in the near future, another person could appear with those characteristics which the Holy Prophet (S.A.W.A) had referred to, (not withstanding that the tribe of 'Murad' were many in number and their offspring rapidly multiplying). Omar did not stop. The same possibility, which you give for Mahdi, can be given here too.

The incident of Khawarij too is the same since the Holy

Prophet (S.A.W.A.) had introduced their attributes and characteristics and issued judgement about them. Thus, in the incident of Harawra' and Nahrwan, when Ali-ibn-Abi Talib (AS.) became sure that they are those same ones, which the Holy Prophet (S.A.W.A.) had described he fought and killed them. Therefore, Ali-ibn-Abi Talib acted upon those reasoning and qualities which the Holy Prophet (S.A.W.A.) had some other group in mind. Examples of such kind of reasoning and the necessity of acting upon them (in spite of the possibility of opposite reasoning) are many. Thus, it became .obvious that one cannot forsake a superior reasoning for the sake of an inferior one

We further say: The necessity of affirmation of a decree, (with the existence of signs and reasonings, which are found in someone) is an affair, which is essential to be acted upon. The one who forsakes it and says: (Perhaps the one who is endowed with these characteristics and is worthy of this decree be not that intended person. And on the contrary, it is some other person who will come in the future) has indeed deviated .from the truth and made himself worthy of rebuke

The incident mentioned in Torah too denotes this matter on the occasion when Allah revealed (a sign) upon Musa and said: An Arab Prophet, who will be the Last of the Prophets, shall be appointed at the end of time. He described Hazrat by some qualities and made those signs as the sign and indicator of his Messengership and Prophethood. As such, the 'Ummah' (nation) of Musa remembered the Prophet of Islam by those qualities and knew that he would be appointed in the future. When the time of his emergence and appointment drew near, Musa's nation threatened the polytheists and said: 'A Prophet with such and such signs and qualities shall soon come. We shall join him and seek his help in fighting and

.campaigning against you

However, when the Holy Prophet (S.A.W.A.) got appointed and they discovered in him, all those signs and qualities which were the proof of his Messengership and Prophethood, they denied him and said: "This is not the same Prophet which we often talk of Rather, he is someone who shall come afterwards." When they acted upon something, which was probable and left the existing proofs, God too turned away from them (for forsaking the afore-said signs and reasoning of Torah and acting upon .(the probable

This account of Torah is the greatest and strongest proof for acting upon the existing proofs and substantiating the decree for the one who is endowed with these qualities. Thus, when these qualities which are the proof of substantiation of the afore-said decree, are present in Hujjat and Khalaf-e-Saleh i.e. Muhammad, then that Mahdi, whom we spoke about will be verified without paying any regard to the possibility of a .new Mahdi coining in the future

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CHAPTER FOUR

Point

MAHDI AND HIS DISTINCTION

MAHDI AND HIS POSITION

MAHDI AND ISA

(MAHDI AND ‘UMMAH’ (NATION

MAHDI AND PARADISE

MAHDI AND SUBMISSION

MAHDI AND TRUTH

MAHDI AND HIS CALIPHATE

MAHDI AND ALLEGIANCE TO HIM

MAHDI AND ANGELS

MAHDI AND AHL-KAHF

MAHDI IS THE ‘HUJJAT’ (PROOF) OF ALLAH

MAHDI AND COMPLETION OF RELIGION

MAHDI IS THE TWELFTH CALIPH

MAHDI IS THE TWELFTH LEGATEE

MAHDI IS THE TWELFTH IMAM

MAHDI IS THE IMAM OF AGE

MESSENGERSHIP IN CHILDHOOD AND HIS IMAMATE

MAHDI AND HIS DISTINCTION

In the first chapter of "Eqdud-Durar" the author narrates from Abu Ayub Ansari who said: 'The Holy Prophet (S.AW.A) told Fatemah (may Allah's peace be upon her) as such: - Our Prophet is the best of the Prophets and he happens to be your father. Our martyr is the best of the martyrs and he is Hainza, your father's Uncle. And from us is the one who possesses two wings and will fly with them to whatever part of the .paradise he wishes

And from Us are the two 'Sebt' (offspring) of this 'Ummah' i.e. Hassan and Hussein .and they are your sons

And from us shall come the Mahdi. Thereafter he writes: 'Hafez Abul-Qasim Tabarani (has narrated this tradition in his minor Mu'ajam.(١

The author says: What honor and greatness Allah has bestowed upon Mahdi, the Expected one, that by virtue of his great and truthful grandfather's saying, he got the honor of being amongst the family which Allah has removed from them the .uncleanness and purified them a (thorough) purification

MAHDI AND HIS LOFTY POSITION

The author of "Eqdud-Durar" narrates (in the first chapter) from Abu Abdulla Na'eem-ibn-Hemad who narrates from Ibn-Abbass who said: 'In his first look, Isa-ibn-Maryam (Jesus Christ) looked at what would be bestowed upon the 'Qaem' from the progeny of Muhammad and then said: 'O Lord, grant me the position of 'Qaem' of Al-:e-Muhammad.' Said to him

He shall be from the offspring of Ahmad. Thereafter, he looked for the second time and found the same as that he had first seen. He asked (Allah) the same and heard the same

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The author of 'Yanabi-ul-Muwadda' on page ١٨٥ has narrated from 'Zakha-er-ul- -١

.Aqabi- which In turn has narrated from 'Arba'een' of Hafez Abul-Ala-Hamadani

reply. He looked for the third time and saw exactly what he had seen before. He .requested the same and once again received the same reply

Also, the author of "Eqdud-Durar" narrates from Saalem Ashal as such: 'I heard a tradition similar to this one. Abu Jafar Muhammad-ibn-Ali (may Allah be satisfied with :them) would say

May my life be sacrificed for you, O Mahdi, the Awaited one, O 'Qaem' of Al-e-' Muhammad. How is this sublime position which Allah has bestowed upon you and assigned it and made it superior (only) for your excellency to such extent that the two confabulator with Allah i.e. Musa-ibn-Imran and the spirit of Allah, Isa-ibn-Maryam (AS.) wished to reach this same lofty position as yours even though they themselves possessed a sublime position? Anyhow, Allah did not accept their wish. When both looked and became aware of your sublime position which Allah had allocated for you (only) and discovered your majesty, they became amazed and requested Allah for such a position. However the reply they received was that except for the 'Qaem' of Al-.e-Muhammad, none could receive this position

Then they looked at the effects (i.e. the raising of the true creed (of faith) in the East and West; establishment of equity and Justice and destruction of cruelty and oppression) which would occur through Mahdi's existence and emergence. They requested Allah to make these effects occur under their patronage and make them the cause of their propagatory mission. However they were told that this sublime .position was exclusively for 'Qaem' of Al-e-Muhammad

MAHDI AND ISA

Bukhari in his "Sahih" vol. ٢ Page ١٥٨ narrates from Abu

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- :Huraira and he from the Holy Prophet (S.A.W.A.) who said

How be your position at that time when the son of Maryam shall descend amongst“ ”.you and your Imam shall be from you

.The same tradition with similar reference has also been narrated by Muslim

The author of “Eqdud-Durar” narrates (in the first chapter) from the book ‘Manaqib-ul-Mahdi’ of Hafez Abu Na’eem Esfahani who narrates from Abu Saeed Khudri who - :narrates from the Holy Prophet (S.A.W.A.) as such

(From Us is the one behind whom shall pray Isa.”(١“

Traditions in this regard are many and what we have narrated about his Imamate, .distinction and leadership are adequate

Ganji in his book ‘Bayan’, after mentioning traditions on ‘Salat’ (prayers) says: If :someone says

The authenticity of this tradition that Isa (A.S.) shall stand for prayers behind Mahdi (A.S.) and will fight along with him and the fact that Isa (A.S.) shall kill Dajjal in the presence of Mahdi and Mahdi (AS.) will be having precedence over Isa at the time of prayers are all well-known. Similarly, his position is more than Isa at the time of ‘Jihad’ .((the holy war

As far as the authenticity of these traditions are concerned they are resolute before .the Ahl-e-Sunnah and Shi’ites too have narrated them in a similar manner

Therefore, all the Muslims, whether Shias or Sunnis are unanimous and united over the evidence of Mahdi’s existence which means that except for the sayings of Shias and Sunnis, the sayings of other sects is immaterial. In spite of such consensus on this matter and its authenticity we ask: Amongst the two (i.e. Mahdi and Isa) who is having

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Kanzul-Ummal vol. ٧ pg. ١٨٧. Also, Suyuti narrate: in Arful-wardi Pg ۶۵ Ibn-Abu - ١

Shuaiba that the Holy Prophet (S.A.W.A) maid: 'Mahdi is from this 'Ummah' and he lathe same one behind whom shall pray Isa-ibn-Maryam. On the same page, he has narrated a tradition with similar contents from Ibn-Maaja, Rauyeni, Ibn-Khuzaima, Abu Awaane, Hakem and Abu Na'eem from the Holy Prophet. Also, he narrate: on page ٨١ from Huzaifa and on page ٨٣ from ٣ibir and the author of 'M-Hawiul-Fatawi' on page ١۶٧ narrates from Osman-ibn-Abil Aas, Abu lmamah Baaheli, Ibn Sireen and each in turn from the Holy Prophet a tradition with content that Isa will follow Mahdi in .prayers

!?precedence over the other in prayers and battle

We reply: Mahdi and Isa are both leaders, one is the Prophet and the other is the Imam; although in a congregation the one who is the Imam shall be the leader over the other who is the Prophet. Besides, none of the two fear from reproach (of others) seeking the path of Allah and both are immaculate from all types of sins such as deceit, showing off (the good deeds) and hypocrisy. Moreover, none of the two will invite the others towards an act, which is outside the decree of 'Shariat' (religious .bindings) and against the Wish of Allah and His Prophet

When such is the affair, then 'Imam' (who is Mahdi) is superior to 'Mamoom' (who is Isa) because, Muhammad's Shariat has commanded as such. The proof of this is what :the Holy Prophet (S.A.W.A.) has said

The one whose recitation of Quran is better (than others) shall lead the people. If it is equal amongst all, then the most wise shall lead and if still they are equal, the most learned shall lead. If yet they are equal, the one who has taken precedence over the others in 'Hijrat' (migration) shall lead and if again they remain the same, the one with a handsome face shall lead. Thus if Mahdi realizes that Isa is superior to him, it is not permissible for Imam to take precedence over Isa in the 'Shariat' since Allah has kept Imam pure and clean from every abominable act. Similarly if Isa realizes that Mahdi is superior to him, it is not permissible for him to allow Mahdi to follow him because, Allah has protected him from pretention, hypocrisy and showing-off. Rather, when once Imam becomes sure that he is more learned than Isa it is permissible for him to take precedence over Isa. Similarly when Isa becomes certain that Mahdi is more learned than him he will allow Hazrat to take precedence and he himself

.will on the other hand, follow him. This was regarding superiority in prayers

Jihad (the holy war), is giving one's life before the one who is having an inclination towards Allah through this means. If it is not such, then nobody is having the right to take part in Jihad in front of the Holy Prophet (S.A.W.A.) and someone other than him. - :The verity of this saying is the following Divine words

(*)

Surely Allah has bought of the believers their persons and their property for this, that" they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the Ingeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you "have made; and that is the mighty achievement

Another point is that Imam is the representative of the Holy Prophet amongst the people and Isa (Jesus) cannot take precedence over the Holy Prophet. Similarly, it is .not permissible for him to take precedence over his representative

MAHDI AND UMMAH

In the third chapter of "Eqdud-Durar" it: author narrates from Abu Omar Muqarri and he, from Huzaifa-bn-Yamaan and he, from the Holy Prophet (S.A.W.A.) who; while speaking about the incident of Sufyani and his wicked deeds said: 'A cry shall be heard from the heavens - a repelling cry: "O people, verily Allah has severed the hands of the oppressors, hypocrites and their followers from you and made the best from the 'Ummah' of Muhammad (S.A.W.A.) to be your guide Look for him in Mecca and in deed he is the

t:۱۱۴

".Mahdi

Allah has exclusively eulogized the Islamic 'Ummah' in His Holy Book and attributed this 'Ummah' with qualities if they were to take pride in one of them they would be justified let alone if they took pride in all of them.

:His first statement

(*)

(And thus We have made you a medium (just) nation.)

:Second

(*)

(You are the best of the nations raised up for (the benefit of) men.)

:Third

(*)

(And you may be bearers of witness to the people.)

:Fourth

(*)

(He has chosen you.)

:Fifth

(*)

(He named you Muslims since before.)

Besides these, there are other traditions and writings which have come with regard to their superiority and if there was no other superiority but the relationship and kinship

with the Holy Prophet of Islam (S.A.W.A.) suffice it was for them to take pride and flaunt

Verily, the Islamic 'Ummah' is that very 'Ummah' in which exists specimens of martyrs of Karbala as well as the battle of Badr and Uhud; amongst them being Hamza, the .Chief of the Martyrs

In them are specimen of those who accompanied the Prophet in battles and fought with their lives and properties in

the way of Allah. In them are specimens like Salman, Abu Zar, miqdad, Ammar, Thalha, Zubair, Abu Ubaida and Saad-ibn-Abi Waqqas. Moreover, the tradition, which :we had mentioned says

.'Mahdi is the best of Muhammad's 'Ummah'

Therefore, speaking about his superiority, suffice it is to mention this very fact that he .'is the best among the Islamic 'Ummah

The author of "Eqdud-Durar" narrates (in the seventh chapter) from 'Musnad' of Imam Ahmad and 'Awali' of Hafez Abu Na'eem and these two from Abdullah-ibn-Abbass who said: 'The Holy Prophet (S.A.W.A.) said: -

Destruction is not for a nation (Ummah) in which I am the firs of it' Isa the last and .Mahdi the middlemost

Ibn-Hajar in his "Sawaeq" narrates from Abu N'a'eem who narrates from Ibn-Abbass that the Holy Prophet (S.A.W.A.) said: - "A nation whose first is myself; whose last is Isa-ibn-Maryam and center one Mahdi will never be destroyed."

(The same tradition can be found on page ١٥١ of "Esaaf-ur-Rhagebeen".(١

The author of "Eqdud-Durar" has narrated (in the seventh chapter) from 'Sunan' of Nesa'ee and he from Anas-ibn-Malik that 'The Holy Prophet (S.A.W.A.) said: - "Destruction is not for a nation in which I am the first of it" Mahdi the middlemost and Messiah the last."

Ganji in his book of 'Bayan', after narrating the afore-said tradition says: 'This tradition is 'Hassan' (good) and Hafez Abu Na'eem and Ahmad-ibn-Hanbal have narrated it in their books 'Awali' and 'Musnad' respectively. His saying that 'Isa shall be the last' does not mean that Isa will remain alive after Mahdi because, as it has been proved that Mahdi is the

In Tarikh-e-Ibn Asaker (vol. ٢ pg. ٦٢), Seera Halabi (vol. ١ pg. ١٥٦), Arful-Wardi (page -١ ٦٤) of Suyuti and Al-Wawiyul-Fatawi (page ١٥٦) the words 'how shall it he destroyed' ii written instead of 'It will not be destroyed'. The author of 'Yanabi-ul-Muwadda' (page ٣٧٥) narrating from Fata'ed-us-Semtain and the author of Kanzul-Ummal (vol. ٧ pg. ١٨٧) have said that after the word of Mahdi the Holy Prophet (S.A.W.A.) added the .'words: 'from my progeny

Last Imam and except for him, no other Imam has been mentioned by them, it is not possible for the people to remain without an Imam. If it is said that Isa shall lead the - :people after him for some time we reply

In case Isa remains amongst the people, it cannot be said that there will not remain any goodness and joy even though traditions mention that after Mahdi, there shall be no goodness and joy. It is not authorized that Isa acts and leads as a vicegerent because his dignity is much higher than the position of vicegerency. Moreover, he cannot enjoy liberty in his leadership as the ignorant people shall start imagining Muhammad's nation to have changed and converted into a Christian nation and this imagination is blasphemy. Therefore, it is necessary to interpret the tradition in this manner that Muhammad (S.A.W.A.) was the first leader and the first inviter of Islamic 'Shariat' and Mahdi was the middle inviter. This interpretation appears to be correct to me. It is also possible to interpret Mahdi's middle stage as his superiority and betterment over the others because he is the Imam and Isa shall descend after him and confirm his position of Imamate. Moreover he shall become his associate and helper in his affairs and declare to the people the integrity of whatever Imam claims. .Therefore Isa is his last confirmer

The author of "Kashful-Ghumma" after mentioning what we have narrated from the - :book of 'Bayan' regarding the interpretation of this tradition says

If, by middleness of Mahdi is meant his superiority then it is apprehended that he will be better than Ali too and I can find no person believing in this talk. However, we may interpret this as such: The Holy Prophet (S.A.W.A.) was the first inviter and he placed Mahdi in the middle since he was amongst his followers and 'Ahl-e-bit'. He was nearer than his

other followers and better placed in the center than those living on his path. However, since Isa was already the leader of one nation and would invite (the people) in the end towards another nation (i.e. Islam) he deserves to be called the last inviter towards '.Islam and Allah is All-Knowing

Author says: The details regarding these two noble traditions which we have mentioned is that we say: The word of negation (*) denotes nullity forever. That is to say, if this letter appears in a word it shall render it ineffective (shall not occur). 'Destruction' in tradition either refers to worldly torments just as some of the previous nations got afflicted by it) or deviation after receiving guidance and blasphemy after having belief (just as it occurred with some of the previous nations). Or it refers to disconnection of the field of social life. Just as a person dies, a nation too (*) dies and fades away. As Allah says

or (*) (middle) has to be interpreted in its very apparent meaning which is (*) something between the first and last. It does not refer to superiority or betterment because in the second tradition the word of 'middle' has been used as against the words of, 'first' and 'last' and secondly the word of (*) (in the first tradition) is a part of the word and earned the meaning of 'valency'. Thus one cannot interpret (*) to mean betterment. The Holy Prophet (S.A.W.A.) being the 'first' is an apparent enough evident. However Mahdi, being the 'middle' emerges from this view - point that be has been born in the year ۲۵۶ and from then onwards he is living until Allah makes him to reappear. Isa being the 'last' one indicates this fact that he shall descend after the emergence of Mahdi. The words 'first', 'last' and middle have been used in the literal .sense for these three personalities and not in any other sense

t:۱۱۸

After becoming aware of what we have written we say: Although Allah is All-Knowing, (yet) what the Holy Prophet (S.A.W.A.) meant by this saying is that destruction and annihilation never overtakes a nation which has been associated and related to such kind of sacred systems. Therefore, it is by the blessing of these three personalities that Allah has refrained from sending worldly chastisement or that deviation will not occur for them as a result of the teachings and training of these three personalities (either directly or indirectly) or that by being attentive to people like them and their .reformatory instructions, a nation shall not be destroyed and will not lose its social life

MAHDI AND PARADISE

In Nahjul-Balagha, Ali (A.S.) says as such: - 'Know, O' creatures of Allah, that the one who fears Allah will certainly be shown (by Allah) the path of exit from seditions and will be bestowed a light for his darknesses. Whatever he describes, will be granted to him. Moreover Allah shall give him mansions besides Himself in a beautiful place - a mansion which he himself has constructed, its canopy will be his throne

(١)

and its brightness will be his own self, Angels will be his visitors and Prophets shall be '.his friends

The author "Eqdud-Durar" narrates (in the seventh chapter) from Ibn-Maaja, Tabarani, Abu Naeem and some others who in turn narrate from Ana-ibn-Malik that the Holy Prophet (S.A.W.A.) said: - 'We, the seven sons of Abdul-Muttalib - Ali my brother, Hamza my uncle, Jafar my cousin, Hassan, Hussein, Mahdi and myself are (the "chiefs of the people of Paradise".(١

t:١١٩

The authors of Arful-Wardi (page ٥٨) and Yanabi-ul-Muwadda (page ٢٢٣) have - ١ .narrated the same from Ibn Serri, Deylami and Ibn-Maaja

Ibn-Hajar in “Sawa’eq” (page ١١٢) narrates from Ibn-Maaja and he, from Anas that the Holy Prophet (S.A.W.A) said: “We, the sons of Abdul-Muttalib - Ali, Jafar, Hassan, ”.Hussein, Mahdi and myself are the chiefs of the, people of Paradise

The author says: - ‘Paradise is a place, which Allah has prepared for His obedient servants. Thus its inhabitants are the best ones and its residents are the most righteous ones. In them are the Prophet, Messengers, veracious believers and martyrs. With these specifications, Mahdi (A.S.) is amongst the seven chiefs of Paradise and the great chief over here refers to the greatness of spirituality and not .greatness in age

The author of “Nur-ul-Absar” on page ٢٢٩ writes: ‘Ibn-Shirwiya writes in his book ‘Firdaus’ as such: Ibn-Abbass says-The Holy Prophet (S.A.W.A.) said: “Mahdi is the ”.peacock of the inhabitants of Paradise

The author of “Yanabi-ul-Muwadda” too has narrated a tradition similar to this one (from “Kanzul-ul-Daqa’eq” quoted from Ahmad-ibn-Hanbal.(١)

The author says: - Comparing Mahdi with a peacock amongst the inhabitants of Paradise (in spite of knowing who its inhabitants are) is a good indication of his .superiority which is the speciality of Mahdi and no other human-being

Verily, whatever is derived from Mahdi’s existence and his emergence such as Divine Magnificience, Elegance, Greatness and Glory is such an affair, which has not occurred for any of the Prophets or Messengers. Why should not it be so when traditions which are ‘Mustafiza’ clearly stipulate that Hazrat shall fill the earth with equity and Justice and illuminate it with the light of Allah and his kingdom shall engulf .the East and West

These signs of elegance and majesty are specialities of

t:١٢٠

.Arful-Wardi page ٨٣ -١

Mahdi, the Awaited one. Thus, from the view - point of beauty, he shall be like a .peacock (as compared to other birds) among the inhabitants of Paradise

MAHDI AND SUBMISSION

The author of "Bqdud-Durar" narrates in chapter No. ۳ from Abu Abdullah Na'eem-ibn-Hemad and he, from Jaber-ibn-Abdullah who said: - 'A person once visited Abu Jafar Muhammad-ibn-Ali and said: Take these ۵۰۰ dirhams from me concerning 'Zakat' (alms-tax) on my wealth. Abu Jafar said:'- 'Pick them up and give them to your Muslim neighbors and those brethrens who are in dire need. Thereafter he said: When Mahdi from our progeny shall emerge, he shall distribute wealth equally and act justly with the people. Therefore, any one who obeys him has obeyed Allah and .anyone who disobeys him has disobeyed Allah

The author of "Eqdud-Durar" narrates in the fourth chapter from Hafez Abu Abdullah Na'eem Ibn-Hemad that the Holy Prophet (S.A.W.A.) said: 'A caller shall call Out from :the heavens as such

Know that, the chosen one of Allah amongst His servants is so and so. Thus listen to (him and obey him.(۱

The same tradition has come in the seventh chapter of the afore-said book and its .'author mentions that by so and so is meant 'Mahdi

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۳۵) from Ibn-Maaja who in :turn narrates from Ibn-Omar who narrates from the Holy Prophet (S.A.W.A.) as such

The Angels shall cry out from the heavens and will incite the people towards him and" ".say: Verily Mahdi has emerged. Obey him

t:۱۲۱

Kanzul-Umal vol. ۷ page ۱۸۹; Arful-Wardi Page ۷۶ -۱

MAHDI AND TRUTH

The author of “Eqdud-Durar” narrates (in the seventh chapter) from ‘Muajam’ of Abul-Qasim Tabarani, ‘Manaqib-ul-Mahdi’ of Abu Na’eem Esfahani and Hafez Abu Abdullah Na’eem-ibn Hemad who in turn narrate from Amir-ul-Mumineen Ali-ibn-Abi - :Talib (A.S.) that the Holy Prophet (S.A.W.A.) said

Whenever the caller shall cry out from the heavens that the truth can be found in‘ (Muhammad’s household, Mahdi shall emerge at that very moment.(١

Th the afore-mentioned book (in Section ٣, Chapter ٧) its author narrates from Amir-ul-Mumineen Ali-ibn-Abi Talib (A.S.) as such: ‘Whenever the caller shall call out from .the heavens that truth is with Al-e-Muhammad, Mahdi shall come forth

The author of ‘Al-Musawiyah’ writes: - Ahmad-ibn-Musa-ibn-Mardawiya narrates through various channels from Ayesha, the wife of the Holy Prophet (S.A.W.A.) and :she from Hazrat that

Truth is with Ali and Ali is with truth. There shall be no separation between the two“ ”.until they meet me near the fountain

The author says: The son appears to be so similar to the father that the Holy Prophet .(S.A.W.A.) made this remark with regards to both of them

MAHDI AND SUCCESSION

The author of “Eqdud-Durar” narrates (in the eighth chapter) from Hafez Abu Na’eem and he, from Abdullah-ibn-Omar that the Holy Prophet (S.A.W.A.) said: “Mahdi shall emerge and above him will be a cloud from where an Angel cries out: Verily, this is .Mahdi, the divine successor

t:١٢٢

Kanzul-Ummal vol. ٧ page ١٨٥ Arful-Wardi page ۶٨ -١

".Therefore, obey him

The author of "Nur-ul-Absar" has narrated the same tradition on page ٢٣١ from Abu (Na'eem, Tabarani and others who in turn have all narrated from Abdullahibn Omar.(١

The author of 'Es'aaf-ur-Rhagebeen' on page ١٥٣ says: "Traditions mention that at the time of his emergence, the angels shall cry out: This is Mahdi, the divine ".representative. Therefore, obey him. Then the people shall join him

The author of "Yanabi-ul-Muwadda" narrates on page ٤٤٧ from 'Fara'ed-us-Semtain' from Abu Na'eem from Abu Omar that the Holy Prophet (S.A.W.A.) said: - "Mahdi shall emerge and an Angel above him shall cry out: This Mahdi is the representative of (Allah. Therefore follow him."(٢

MAHDI AND TREATY

The author of "Eqdud-Durar" narrates (in Section ٣, Chapter ٩) from Sunan of Abu Omar, Osman-ibn-Saeed Muqarri and 'Al-Fatan' of Hafez Abu Abdullah Na'eem-ibn-Hemad who, in turn narrate from Ishaaq-ibn-Auf who said: 'On the flag of Mahdi shall .(be written (*) (treaty is for Allah

The author of "Yanabi-ul-Muwadda" too has narrated from "Fasl-ul-Kheta" of Anuf a (similar tradition on page ٤٣٥ of his afore-said book.(٣

MAHDI AND ANGELS

The author of "Eqdud-Durar" narrates (in the eighth chapter) from Abu Omar and 'Sunan' of Osman-ibn-Saeed Muqarri who in turn narrate from Huzaifa-ibn-Yamaan that the Holy Prophet (S.A.W.A.) while speaking of Mahdi and the people's pact with him between 'Rukn' and 'Maqam' said: Gibra'eel (Gabriel) shall move in front of him and

t:١٢٣

Arful-Wardi page ٦١ -١

A similar tradition has been narrated in Arful-Wardi narrating from Abu Na'eem. - ۲

Also, On page ۷۶ he writes: Ammar says - 'A caller shall cry out from the heavens: - verily, your Chief is so and so and he is Mahdi. He shall make the earth to flourish and fill it with Justice. He further adds : At the time when Sulyani shall engage in a battle with Mahdi a caller shall cry out from the heaven saying: Know that the fiends of Allah .are the companions of Mahdi

.The author of Arful-Wardi has narrated the same (on page ۸۵) from Ibn-Sireen -۳

Micha'eel on his right. The inhabitants of the heavens and earth and the beasts and birds shall become happy of his presence.(١)

The author of 'Esaaf-ur-Rhagebeen' writes on page ١۵٢ as such: - 'It has come in traditions that Allah, the Exalted shall support Mahdi with three thousand Angels(٢) and the people of Cave (Ahl-e-Kahf) shall be among his helpers.

MAHDI AND PEOPLE OF THE CAVE

The author of "Eqdud-Durar" writes in the seventh chapter as such: Imam Abu Ishaaq Thulbi in his exegesis of the Holy Quran with regards to the incident of the people of the Cave says: They took their places of sleep and remained therein until the end of time when Mahdi shall emerge. Then Allah will make them alive. Later they shall return back to their sleeping places and will not rise until the Day of Judgement.

The author says: In the same exegesis, under divine saying of

(*)

The Holy Prophet (S.A.W.A.) has said: Verily Mahdi (A.S.) shall greet the people of the Cave and Allah, the Exalted, shall make them alive. Then they shall answer his greetings. Thereafter they shall return back to their places and will not rise until the Day of Judgement.(٣)

The author says: 'Perhaps, the reason that Allah will make them alive is that they may give allegiance to Mahdi and as said before.

The author of "Esaaf-ur-Rhagebeen" mentions that as per of traditions they shall be among his helpers and companions.'

MAHDI IS THE PROOF (HUJJAT) OF ALLAH

t:١٢۴

١- The author of "Arful-wardi" has narrated the ::me tradition (on page ٨٣) and instead of the phrase 'on his right' the phrase 'will follow him' has been written.

.Arful-wardi Page ٧٣ -٢

The author of Seera Halabi in vol ١ Pg ١٨ says: As per research, some of the - ٣ exegetists have mentioned that People of the cave are all non-Arabs and they shall .Dot speak but in Arabic and they ate the ministers of Mahdi

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۴۸) from the book "Fara'ed-us-Semtain" of Hassan-ibn-Khalid and he, from Ali-ibn-Musa ar-Ridha (A.S.) who said: "The one who is not pious, has no religion. Verily the most honorable amongst you before Allah is the one who is the most pious." Thereafter be said: "The fourth from my offspring is the son of the chief of slave-girls. Through him, Allah shall clean the earth of every cruelty and oppression. He is the same one in whom people will doubt his birth and for him there will be an occultation. Whenever he shall emerge, the earth will be illuminated by the Divine Light and the scale of Justice will be established amongst the people such that no one will oppress the other. Verily, he is the one for whom the earth will roll and there is no shadow for him. He is the one with regards to whom a caller from the heavens will call out and all the inhabitants of the earth will hear: Be aware that the Proof (Hujjat) of Allah has emerged near the House of Allah. ".Therefore follow him as truth is in him and with him

MAHDI AND COMPLETION OF RELIGION

Ibn-Hajar in his "Sawa'eq" (page ۹۷) narrates from Abul-Qasim Tabarani that the Holy Prophet (S.A.W.A.) said: "Mahdi is from us. Religion shall find its completion through ".him just as it found its expansion through us

The author of "Esaaf-ur-Rhagebeen" too has narrated the same tradition on page ۱۴۸ .of his afore-said book

Sayyid Mu'min-ibn-Hassan Shablanji in "Nur-ul-Absar" narrates (on page ۲۳۱) from Ali-ibn -Abi Talib (Peace be upon him) who said: I asked the Messenger of Allah whether Mahdi is from us, the family of Muhammad or from some other family. He .replied: "No. Rather he shall be from us

t:۱۲۵

Through him, Allah shall bring the religion to its completion just as He had expanded it (through us."(١)

This matter is further strengthened by numerous 'Mustafiza' traditions which give indication to this fact that religion shall not come to its stage of completion until twelve Caliphs come and pass over it. As research shows, you already know as to what Ibn-Abil Hadeed has narrated about the consensus of the Muslims on this fact and that is the duties shall not cease but with Mahdi. Thus he is the last of the legatees and the religion of Islam shall terminate in him just as his great grand father was the last of .the Prophets and religion commenced from him

MAHDI IS THE TWELFTH CALIPH

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۴۷) from the book "Fara'ed-us-Semtain" which in turn narrates from Saeed-ibn-Jubair who narrates from Ibn-Abbass that the Holy Prophet (S.A.W.A.) said: - "Verily my Caliphs and successors after me are the Hujjats (Proofs) of Allah upon the people and they are twelve in number. ".The first of them is Ali and the last of them is my son Mahdi

The author says: All those reasons and arguments which give indication to this fact that the Caliphs after the Holy Prophet (S.A.W.A.) are twelve in number and are all from Quraish or Bani-Hashim, give indication to the afore-mentioned matter too. All those reasons have been collected by Ahmad Hanbal in his book 'Musnad'. Besides him, other Sunni scholars and experts of traditions too have collected those reasoning. The reasons which they have collected cannot be conformed but to what we, the Shia Ithna Ashar, say: The successors to the Holy Prophet (S.A.W.A.) are twelve in number where the first of them is Ali-ibn-Abi

t:١٢۶

The author of Arful-wardi has narrated (on page ۶١) the same tradition from - ١ Na'eem-ibn-Hemad and Abu Na'eem and on the afore-said page, narrated a tradition with similar contents from Tabarani. The author of Muruj-uz-Zahab in vol. ١ page ١۵ while narrating a lengthy tradition from Amir-ul-Mumineen (A.S.) writes: Hazrat said-

The Proofs (Hujjats) of Allah shall terminate in our Mahdi, the one is the last Imam and ...the savior of the Ummah

Talib, Amir-ul-Mumineen and the last of them is Muhammad-ibn-Hassan Mahdi (A.S.). .May Allah place us amongst his followers and helpers

(MAHDI IS THE TWELFTH 'WASI' (LEGATEE

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۸۶) from 'Manaqib' of Khawrazmi who narrates from Ali-ibn-Musa ar-Ridha who narrates from his father and he from his father that the Holy Prophet (S.A.W.A.), while mentioning about his own virtue and his household and also something about his ascension (to heaven) said: "O my Lord, who are my legatees." Then a voice was heard, saying: 'Your legatees are those whose names have been written over the enclosure of My 'Arsh' .((Throne

Therefore, I looked and witnessed twelve lights on which was written the name of each of my legatees in green. The first of them was Ali and the last of them the .'"Qaem

In the afore-mentioned book, its author narrates (on page ۴۸۶) from 'Manaqib' of Khawrazmi and he from Abu Sulaiman Chupaan that the Holy Prophet (S.A.W.A.) said: 'The night when I was being taken towards the heaven... (And he narrated the same tradition so far as Allah says): 'O Muhammad, do you wish to meet them? I replied: "Yes my Lord." Then Allah said: "Look towards the right of 'Arsh' (Throne)." As I looked I suddenly saw Ali, Hassan, Hussein, Ali-ibn-Hussein, Muhammad-ibn-Ali, Jafar-ibn-Muhammad, Musa-ibn-Jafar, Ali-ibn-Musa, Muhammad-ibn-Ali, Ali-ibn-Muhammad; Hassan-ibn-Ali and Muhammad-ibn-Hassan Mahdi. Amongst them, perhaps Mahdi appeared like a sparkling star. Thereafter He said: "O Muhammad, they are My ".Hujjats (Proofs) upon My servants and they are your legatees

In the same book, the author narrates (on page ۴۸۷) from the author of "Faraed-us-Semtain" and he from Sa'eed-ibn-Jubair and he from Ibn-Abbass that the Holy Prophet (S.A.W.A) said: "Verily, my legatees and the Hujjats (Proof) of Allah upon the people after me are twelve in number. The first of them is my brother and the last of ".them is my son

People asked Hazrat: Who is your brother? He replied: "Ali." Again he was asked: Who ".is your son? He replied: "Mahdi

Again, in the same book, the author narrates (on page ۴۸۷) from Ibn-Abbass that the Holy Prophet (S.A.W.A.) said: - "I am the Chief of the Prophets and All the Chief of Legatees. Verily the legatees after me are twelve in number. The first of them is Ali ".and the last is Mahdi

MAHDI IS THE TWELFTH IMAM

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۹۲) from "Manaqib" of Khawrazmi that Abu Abdullah Hussein-ibn-Ali said: - "Once when I visited my grandfather, the Holy Prophet (S.A.W.A.) he made me sit on his lap and then said: Allah shall select from your rear, nine Imams (leaders) the ninth of whom shall be the ".'Qa'em'. All of them are the same in rank and position before Allah

In the same book, the author narrates (on page ۴۹۳) from the afore -said book of Khawrazmi who narrates from Ali (A.S.) that the Holy Prophet (S.A.W.A.) said: "Imams after me are twelve in number. The first is you ('O Ali) and the last of them shall be the .'Qaem' through whom Allah shall liberate the East and West

MAHDI IS THE IMAM OF THE AGE

Ali (A.S.) in "Nahjul-Balagha" says: - The earth shall not

remain vacant of God's 'Hujjat' and 'Qaem'. He is either manifest and well-known or concealed and fearful (from his enemies). Taftazani has narrated from Ali (A.S.) the .same as above

In this regard, there is another tradition, which is famous amongst Shias and Sunnis and as far as the authenticity of this tradition is concerned, there exists no controversy between the two sects. In this tradition, the Holy Prophet (S.A.W.A) says: "The one who dies and does not recognize the Imam of his age has died the death of ".ignorance

"?We ask: "Who is the one who is the Imam of this time

This is a question with the inevitable and the correct reply that in accordance with reason and the traditions whose authenticity is certified, he is none other than that .the Shiite say which is Mahdi the Awaited one

.The following are the evidences, which prove our claim as correct

The first evidence is that traditions clearly stipulate this fact that he is the Caliph (vicegerent) of Allah and the Divine Hujjat (Proof) and what can be understood from these two attributes, is that its possessor must be an Imam i.e. the one owning status on behalf of the Holy Prophet (S.A.W.A.) because Imamate according to us (i.e. the Shias) is having not much meaning other than guardianship of religious and worldly .(.affairs on behalf of the Holy Prophet (S.A.W.A

As per the traditions which we have mentioned before, it became apparent that Mahdi, the Awaited one is the same Abul-Qasim Muhammad-ibn-Hassan Askari. And when it is proved that Mahdi will be the Caliph and Hujjat of Allah on the day of his emergence, it will be proven that at present too, he is the Caliph and Hujjat of Allah and Imamate too. According to us he would not be anything other than this

because amongst the Muslims, there is no one who reckons Imam to be separate .from Caliph and Hujjat

In other words, if someone says that the Imam of the Age is not Mahdi, he is bound to reject one of the Following two matters: Firstly that Mahdi, the Awaited one is not Muhammad-ibn-Hassan Askari and secondly that Mahdi shall neither be Allah's Caliph .nor Hujjat at the time of his emergence

In this regard, we say: Since both of these points have been proved as per the .appropriate traditions, there remains no way to reject any one of them let alone both

Secondly, in many of the traditions (previously mentioned for our readers) we have been enjoined to obey and follow him and forboden from disobeying and recalcitrating against him. Rather in some of the traditions it has come that anyone who obeys him has obeyed Allah and anyone who disobeys him has disobeyed Allah. Now, the essential condition for enjoinment of obedience and forbiddance from disobedience is (without any condition) his very existence - an Imam impeccable from .every error and oblivion

Indeed, enjoinment of his obedience and forbiddance from his disobedience guides us :in all cases to two things

Firstly that Mahdi is immaculate. Otherwise enjoinment of his obedience would necessitate obedience in all cases, even in sins. Similarly forbiddance from disobedience would lead sometimes to forbiddance from obedience of Allah. For clarifying this matter we further say: If he is not infallible, it is possible that he may command us to disobedience of Allah and forbid us from His obedience. Consequently what will necessarily follow is that enjoinment of his obedience will amount to enjoinment of disobedience of Allah and forbiddance from his disobedience will amount to

forbiddance from obedience of Allah. Rather what is incidental to the statement of Imam (A.S.) (which has partly come in this tradition) that anyone who obeys him has obeyed Allah and anyone who disobeys him has disobeyed Allah is this that in case of Mahdi not being infallible, disobedience of Allah will be obedience of Allah and obedience of Allah will be equal to His disobedience and as per reason, such a thing is .far from the truth

Secondly, enjoinment of obedience and forbiddance from disobedience generally envelops all the people unconditionally. Thus his obedience becomes obligatory and his disobedience forbidden upon every one (other than him) and if there was another Imam this decree would not generally be correct because, in some of the instances it would amount to enjoinment of disobedience of Imam and forbiddance from his obedience (as if the view of one of those two Imams would be contrary to the view of .(the other

Thirdly, there are many traditions which prove that Mahdi is the twelfth Caliph of the Holy Prophet (S.A.W.A) or his twelfth legatee or the twelfth Imam or the twelfth 'Hujjat' from the Hujjats (Proofs) of Allah. Then surely traditions distinctly approve Hazrat in the matter of successorship, executorship, Imamate and being the Proof .(Hujjat) of Allah upon the people

Verily, by decree of this tradition, Mahdi possesses these virtues and qualities right from the time of his birth until his departure from this world. However, it must be said that he was silent during the time of his father, Hassan Askari and it was obligatory for him to obey his father. But after his father's demise he has been, (till the end of his life) the caliph of Allah, legatee of His Messenger, leader and Hujjat and the essential condition for this matter is that he should be an

.Imam in this period

Fourthly, there are ‘Mustafiza’ and rather ‘Mutawatir’ traditions from Shia and Sunni sources that the Holy Prophet (S.A.W.A.) said: “The leaders, successors and legatees ”.after me are twelve

In some of those traditions it is mentioned that they are from Quraish while in some other traditions mention is made that they are from Bani-Hashim. Yet, some of the traditions speak of Ali as the first Imam and Mahdi as the last. Even, the names of each of the Imams have been mentioned one after the other and those wishing to have information about them can refer to the books of tradition especially ‘Musnad’ of Imam Ahmad and ‘Mustadrak’ of Abu Abdullah Hakem. Similarly, they can refer to the books which have been written about their virtues like ‘Manaqib’ of Khawrazmi, ‘Fara’ed-us-Semtain’ and ‘Yanabi-ul-Muwadda’. Now, in order to substantiate what we have written we shall set forth some of them from the book ‘Durarul-Musawiyya- .’Fi-Shar-ul-Aqa’ed- ul-Jafariya

For example, Bukhari in his ‘Sahih’ narrates from Muslim who narrates from Jabir-ibn-Samara that the Holy Prophet (S.A.W.A.) said: - “Religion shall continue to exist consistently till the time when the Hour is established and the twelve successors from Quraish who are the guardians over the People have come and gone. Ali-ibn-Muhammad too has referred to this tradition and concludes that nine of them shall be .from the rear of Hussein and Mahdi is one of them

Yet, Abdur-Rahman-ibn-Samara narrates: “I asked the Holy Prophet (S.A.W.A.) as ”.such- 'Show me the path of salvation

Hazrat replied: ‘O son of Samara. Whenever desires diversify and opinions differ, it is -upon you to stick to Ali

ibn-Abi Talib. Verily, he is the leader of my ‘Ummah’ and my successor after me... Surely, from them are the Imams of my ‘Ummah’ and the two Chiefs of the youths of Paradise (i.e. Hassan and Hussein) and from Hussein is nine descendants where the .’last of them is the ‘Qaem’ of my ‘Ummah

Also, Ibn-Mughazali narrates from Abu Imamah that the Holy Prophet (S.A.WA) said: 'Imams after me are twelve and all of them are from Quraish. Nine of them are from .the rear of Hussein and among them is Mahdi

Moreover, it has been narrated from Abu Saleh who has narrated from Zaid-ibn-Thabit that the Holy Prophet (S.A.W.A.) said: “The world shall not come to an end until a person from the progeny of Hussein emerges for leading my nation. He shall fill the ”.earth with Justice just as it had been filled with oppression

?We asked: Who is that person

”.He replied: “He is the ninth Imam from the descendant of Hussein

Another tradition has been narrated from Hassan-ibn-Ali Raazi where the Holy :Prophet (S.A.W.A.) in the end of the same tradition says

Pious and infallible leaders shall emerge from the descendents of Hussein. Among“ them will be Mahdi and he is the same one behind whom Isa-ibn-Maryam shall pray ”.and he shall be the ninth one from the offspring of Hussein

Fifthly, some traditions have come regarding the occultation of Mahdi and his concealment from the people. These traditions (which will be mentioned later on) clearly stipulate that Mahdi (A.S.) is a leader whose obedience is obligatory - whether in his absence or presence and whether he is manifest or hidden. As such, the Muslims are bound to

.recognize him

The author of “Yanabi-ul-Muwadda” narrates on page ۴۸۸ from Saeed-ibn-Jubair who narrates from Ibn Abbass that the Holy Prophet (S.A.W.A.) said: Verily, Ali is the leader of my ‘Ummah’ after me and from his progeny shall be the ‘Qaem’ who shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression. “I swear by Allah who appointed me by the truth and as the bearer of glad-tidings and as a warner that those whose belief are firm in his Imamate (during Occultation) are ”.more scarce than red matches

The author of afore-said book narrates from ‘Manaqib’ of Khawrazmi that Abu Jafer Muhammad Baqir (A.S.) said: The Holy Prophet (S.A.W.A.) said: “Blessed is he who finds the ‘Qaem’ from my Ahl-e-Bait in a state when he has followed him during the period of his Occultation and has made friendship with his friends and enmity with his enemies. Such a person is counted to be amongst my companions and friends and he .shall be the most honorable person before me on the Day of Judgement

The same author of the same book quotes on page ۴۹۴ from ‘Manaqib’ of Khawrazmi and he from Jabir-ibn-Abdullah Ansari that the Holy Prophet (S.A.W.A.) said: ‘O Jabir, Verily my legatees and the leaders of the Muslims after me are firstly Ali followed by Hassan, Hussein, Ali-ibn-Hussein, Muhammad-ibn-Ali famous as ‘Baqi’. Very soon you shall meet him and when you do so, send my greetings to him. After him shall come Jafer-ibn-Muhammad, Musa-ibn-Jafar, Ali-ibn-Musa, Muhammad-ibn-Ali, Ali-ibn-Muhammad, Hassan-ibn-Ali and the ‘Qaem’ successively. His name shall be the same as my name and his agnomen too shall be the same as mine. He is the son of Hassan-ibn-Ali

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and the one through whom God shall relieve the East and West. He shall remain hidden from his friends such that they will not remain steadfast in his Imamate except (those whom God has tested their hearts through faith."(١)

The author of Durarul-Musawiyah writes: "Muhammad-ibn-Muhammad-ibn-Mahmoud Hafez Bukhari famous as Khawja Parsa, in the margin of his book 'Fasl-ul-Khetab' when referring to the birth of Mahdi says: Traditions which are at hand in this regard are beyond limit and traditions about the virtues of Mahdi (the one who is the Master of the time; the Hidden one from the public eye, and the one who is existing at all times) are many and in support of each other. Moreover, traditions about his emergence, his illuminating light, his bringing to life the Shariat of Muhammd, his battles in the way of Allah and his purifying the world from its filth are all decisive. His companions are pure from every misgiving and sound from every flaw. They are those who have traversed the path of guidance and gone towards research through the channel of truth. Caliphate and Imamate shall end in him and right from the time his father bid farewell to this world he has been the Imam and will remain so until the Day of Judgement. Isa shall pray behind him and acknowledge him and will invite the ".people to follow his creed, which is nothing but the creed of the Holy Prophet

Sayyid (Hamed Hussein, the author of Abaqaat-ul-Anwaar) in "Esteqsa-ul-Efham" :says

A copy of what has been written in this margin has been read out to him (i.e. Khawja" ".Parsa) and corrected

MESSENGERSHIP IN CHILDHOOD AND HIS IMAMATE

So far, whatever we have written about Mahdi and his characteristics, necessarily proves that he has been raised to

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Hamuami Shafa'ee in 'Fara'ed-us-Semtain' (Chapter ٣٢) while narrating from Jabir- -١ ibn-Abdullah Ansari with regards to a Tablet [God's saying about Imams and their

number] which he had seen in the possession of Hazrat Zahra (AS.) writes that after mentioning the name of Hassan he said: so he perfected it with his son Muhammad who is the Mercy of this Universe and he is the beauty of Musa, worth of Isa and patience of (Job) Ayub - Nasaheh-ul- Kafiyeh Pg. ۲۲ He further writes: Hazrat Baqir (AS.) told Jabir as such: Narrate from us what you have seen from the 'Sahifa' (scroll). Thereafter Jabir described the incident of 'Sahifa' of Hazrat Zahra (A.S.) and all that it contained such as the name: of each of the Imams in order and the names of their fathers and mothers till the name of Hazrat Askari. Thereafter he said: Abul Qasim Muhammad-ibn-Hassan is someone who is the 'Hujjat' (Proof) of Allah upon His servants and surely he shall be the 'Qaem' and his mother is a lady by the name of Nargis - Nasaheh-ul-Kafiyah Pg. ۲۳. The same author in the afore-said book narrates on page ۲۴ from Ibn-Abbass that the Holy Prophet (S.A.W.A.) mentioned to one Jew the names of each of the Imams in order until he reached to the name of Hazrat Hassan Askari (AS.) and then said: When Hassan shall pass away, his son Hujjat-ibn-Hasan Muhammad Mahdi shall become the Imam and they are twelve in number." This tradition has also been narrated by Saduq in Kamaluddin (Chapter ۲۸), Shaikh Tusi in 'Ghaibat', Tabarsi in 'Ehtejaj', Sheikh Mufid in 'Ekhtesas', Muhammad-ibn-Yaqub in 'Kafi' and Numani in his 'Ghaibat'.

the position of Imamate and he held this glorious position when he was only five and .yet a Junior

Now we wish to see whether it is possible and permissible for one to hold the position of Imamate at the age of five or is it that the Prophets, Messengers and their successors are bound to first reach adolescence and attain physical development or !else

In this regard, we say: Research in this matter is related to theology and here it is out of place to discuss it in length. However, briefly we say: What has been verified is this that the matter of Messengership, Prophethood, Imamate and successorship lie in the Hands of the Exalted Allah and nobody else has any choice or authority in this regard. Therefore, as per the intellect, this implication will be allowed for and with presence of proof, there shall be no objection if an infant becomes a Prophet or a child becomes an Imam because the Glorious Allah can amass together all the .qualifications of an Imam or a Prophet in the childhood period itself

Verily, reason accepts this that the Exalted Allah makes someone as His friend and then appoints him as His Prophet and Messenger or chooses him as a leader and Executor in his very childhood period. This is because there exists no weakness in the Power of Allah and the story of Isa and Yahya's Prophethood bear testimony in the .trutliflilness of what we say

The author of Basa'er-ud-Darejat narrates from Ali-ibn-Esbaat as such: I saw Hazrat Abu Jafar approaching towards me. When he came close to me I quickly cast my glance at him and looked at him from head to toe so that I could describe him to my friends in Egypt. Then he went into prostration and said: Verily Allah has set forth argumentation

in the matter of Imamate just as He had done so in the case of Prophethood and has :said

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".And We granted him wisdom while yet a child"

:Also, He has said

(*)

".Until when he attains his maturity and reaches the age of forty"

The author of "Yanabi-ul-Muwadda" after mentioning the matter of Mahdi's birth, narrates on page ۴۵۲ from the book "Fasl-ul-Khetab" as such: "About him, it has been said that the Exalted Allah granted him wisdom, in his childhood and also made him a 'Hujjat' (Proof) for the people of the world. As, He says with regard to one of His :Prophets

(*)

O Yahya! Take hold of the Book with strength, and We granted him wisdom while still " ".a child

:Also, He says

(*)

?They said: How should we speak to one who was a child in the cradle"

He said: Surely I am the servant of Allah; He has given me the Book and made me a ".Prophet

Ibn-Hajar in his "Sawa'eq" (on page ۱۱۴) after mentioning the incident of the demise of Abu Muhammad Hassan Askari writes: - "He did not appoint anyone as his successor but Abul-Qasim Muhammad Hujjat whose age at the time of his father's demise was (five years. However Allah granted him wisdom at that time."(۱

At the time of his father's demise he was five years old and Allah granted him wisdom in his very childhood just as He made Prophet Yahya as an Imam I his infancy and

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Tarikh-e-Qamari (page ۱۱۷): His age at the time of his father's demise was five - ۱ years and Allah granted him wisdom at that very time just as He granted wisdom to Yahya when he was only a child. Also, Muhamnuad Khawand Shah in 'Raudhat-us-Safa' (page ۱۸) writes: The birth of Imam Mahdi (Peace be upon him) who is similar in name and agnomen the Holy Prophet (S.A.W.A) secretly took place in the night of l۵th .Shaban, ۲۵۵ Hijri

appointed Isa as a Prophet in his childhood. Also, Shabrawi in Al-Ettehaf (on page ٧٩) mentions his successorship to have started at the age of five after his father's demise and reckons his birth to have occurred in the night of ١٥th Shaban. Ibn-Khallkan too (in Wafiyat-ul-A'ayan vol. ١ pg. ۴۵١) has mentioned the birth of Hazrat to be on the ١۵th Shaban ٢۵۵. Suyedi in "Saba'ek-uz-Zahab" (page ٧٨) has mentioned his age at the time .of his father's demise to be five years

Also Abul-Fidah vol. ٢ pg. ۴۵ mentions the birth of Hazrat to have occurred in the year .٢۵۵

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CHAPTER FIVE

Point

MAHDI AND HIS BIRTH

MAHDI'S NAME, TITLE AND AGNOMEN

MAHDI AND HIS PARENT'S NAME

MAHDI AND LONGEVITY

MAN'S LONG-LIFE

'VIEWS OF THE MAGAZINE 'MUQTATAF

MAHDI IS ALIVE AND RECEIVING HIS SUSTENANCE

THOSE WHO HAVE SEEN MAHDI

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A group of scholars, amongst them being the learned and mystic traditionist Muhammad Khawja Bukhari in his book 'Fasl-ul-Khetab' (as per what has been written on page ۳۸۷ of 'Yanabi-ul-Muwadda') have narrated that Hadimah, the daughter of Hazrat Imam Muhammad Jawad (A.S.) and aunt of Abu Muhammad Hassan Askari (A.S.) used to always pray and lament and ask Allah to make her succeed in meeting Hazrat's son. Thus it was about the midnight of ۱۵th Shaban, ۲۰۵ when she visited Hazrat Hassan and the latter asked her to stay with them because of the event which lay ahead. So she stayed behind in the very place. It was the time of dawn when Nargis (mother of Hazrat Mahdi) felt uneasy. Then Hakimah hastened towards her and a few moments later Nargis delivered a blessed child while circumcised. When Hakimah's looks fell on the child she took him in her arms and went towards Hazrat Hassan (A.S.). Hazrat embraced him and rubbed his blessed hands over his back and eyes and then placed his mouth over his mouth. Thereafter he recited 'Azan' (call to prayer) in his right ear and 'Eqamah' (establishment of prayers) in his left ear and then said: "O aunt, take him to his mother." Hakimah obeyed and took the child back to his mother. Hakimah says: "Once again, I visited Abu Muhammad Hassan Askari's house. All of a sudden, I saw Hazrat carrying a child who was wearing a yellow dress and the baby's face was beaming with light." Then, his love superseded my heart and I said: 'O my Master, what have you to say about this blessed child? He replied: "O aunt, he is the same Expected one about whom we were given glad-tidings." Then, I threw myself on the ground and prostrated as an (expression of thanksgiving.(۱)

Author says: "What we have narrated before and what we

۱- A detailed tradition with similar contents has also been narrated in "Raudath-ul-Sefah" vol. ۳ pg. ۱۸-۱۹.

shall narrate later on, necessarily proves his birth because those tradition comprises several parts. One of the parts indicates that he is the twelfth successor while another shows that he is the twelfth legatee. Still another portion indicates that he is the twelfth Imam and leader and another indicates that he is the ninth from the progeny of Hussein (A.S.). Others reveal that he is the fourth from the offspring of Ridha (A.S.) and yet others reveal that he is the son of Hazrat Abu Muhammad Hassan Askari. Another part indicates his occultation and the fact that he is concealed from the .public-view and cannot be recognized

These 'Mustafiza' and rather 'Mustawatir' traditions clearly stipulate and or necessarily indicate that Mahdi, the Expected one is the immediate son of Imam Abu Muhammad Hassan Askari. Moreover this indication is so manifest and evident that .no one has any doubt in it and none disputes

:Now we say: Based on this, we are bound to accept one of the following

Firstly that, we reject the afore-said traditions from the view - point of chain of transmission and weakness in indication and as a result deny the afore-mentioned .claims

Reply: Anyone who had reviewed the traditions and gone through the books of 'Rijal' (distinguished scholars) can never ever imagine such an affair because a number of partisans of traditions have confessed the authenticity of some of them and have given evidence of their credibility and acceptability. Rather, Hakem who is the leader of this art has himself recorded some of them and as per the view of Bukhari and .Muslim, has reckoned them to be correct

.Thus, man's conscience itself bears testimony to this objection

Secondly, renouncing and abandoning those traditions and

.not acting upon them

Reply: This obligation is an independent reasoning against the correct and explicit texts. Rather, just as you were told before, most of the scholars of Ahl-e-Sunnat have clearly stipulated the successive transmission of these traditions and compendiously reckoned their issuance to be decisive. Thus, resorting to this obligation will amount to refutation of the Holy Prophet (S.A.W.A) and rejection of what has come from him :through successive transmission nothwithstanding that which Allah says

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)Nor does he speak out of desire.

(It is naught but revelation that is revealed

Thirdly, being bound over the matter of non-existence of Mahdi and the continuation of the life of Abu Muhammad Hassan Askari until the end of time when Allah has .foretold the birth of Mahdi

Reply: Here too, we cannot consider this saying to be correct because Shias and Sunnis are unanimous over this fact that Abu Muhammad Hassan Askari has already .passed away in the year ۲۶۰ A.H

Taken for granted that Imam Hassan Askari has lived till now and is still alive, why can't we assume the same for Mahdi and compel ourselves in believing him to be still alive and living. This is because if a decree on such a matter is permissible then there exists no difference between these two cases so that we may say that it is possible in .the case of Hassan Askari but not so for Mahdi

Fourthly, as per the consensus of Shias and Sunnis, Abu Muhammad Hassan Askari has passed away. However, Allah (All Glory be to Him) with the Power that He possesses, shall make him alive in the near future primarily for the birth of

.Mahdi

Reply: There is no proof, which gives evidence to the truthfulness of this saying. Although Allah is having Power over all things and His Might cannot be denied yet, the reason for the rejection of continuation of Mahdi's life is because it is considered to be an improbable affair and contrary to the custom (as is in vogue amongst us) notwithstanding the fact that the chances of making someone alive after death and restoring him back to life after non-existence appears to be more remote and unusual than continuation of life. In addition, the restoration of Abu Muhammad Hassan Askari's life after his demise may be in reference to 'Reja't' (return to life), the same .which we Shias believe

Fifthly, being bound over believing that Abul-Qasim Muhammad Mahdi (A.S.) has been born and is still living. Moreover, he is being given sustenance and just like other people who seek means of livelihood he too seeks means of livelihood until the time when Allah wishes him to fill the earth with equity and Justice just as it had been filled with cruelty and oppression. Thus, He shall command him to emerge and inspire him to bring about a complete reform. This is exactly what we group of Imamiah believe .and the proof of Hazrat being alive will be brought at the end of this book

Besides, those things, which necessarily and explicitly prove the birth of Hazrat are the sayings of a number of Sunni scholars, traditionists and historians in this regard. :We may mention the names of some of them

Shaikh Mohyiddin Arabi in the book of 'Fotouhat' as per what has come in "Es'aaf- (۱) ."ur- Rhagebeen

-Shaikh Abdul-Wahab Sharani in the book "Al (۲)

Yawakit-wal-Jawaher."

(۳) Ibn-Wardi. a historian in his 'Tarikh' as per what has come in "Nur-ul-Absar."

(۴) Shaikh Muhammad-ibn-Yusuf Ganji in his book "Al-Bayan-Fi-Akhbar Saheb-uz-Zaman."

(۵) Ibn-Hajar Haithami in the book "Sawa'eq-ul-Muhareqa."

(۶) Sebt-ibn-Jauzi in the book "Tazkerat-ul-Aimma."

(۷) Shaikh Muhammad-ibn-Thalha in "Matalib-us-Su'ool."

(۸) Shaikh Nuruddin Ali in "Fusul-ul-Muhimma."

(۹) The noble Sayed Abu Abdullah Muhammad Sirajuddin in the book "Sihah-ul-Akhbar."

(۱۰) The famous historian Ibne-Khallakan in "Wafayat-ul-A'yan'."

(۱۱) Ibn Azraq a historian in his 'Tarikh' as per what has been narrated by Ibne-Khallakan.

(۱۲) The mystic Shaikh, Sayed Hassan Araqi as per what has come in "Al-Yawaqit wal-Jawaher."

(۱۳) Shaikh Ali Khawas as per what has come in the afore-mentioned book.

(۱۴) The mystic scholar, Shaikh Muhammad Khawaja in "Fasl-ul-Khetab" as per what has been narrated in "Yanabi-ul-Muwadda."

(۱۵) Sayed Mumin Shablanji in "Nur-ul-Absar."

(۱۶) The mystic scholar, Shaikh Qunduzi in "Yanabi -ul-Muwadda."

(۱۷) The learned genealogist Abul-Fauz Muhammad Amin Baghdadi Suyedi in "Saba'ek-uz-Zahab"."

(۱۸) The learned genealogist of recent times Sayed Hussein Rafa'ee contemporary to one of the Universal Professors of Azhar in his book "Nur-ul-Anwaresh".

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(۱۹) Shaikh Ahmad Jaami – on the basis of his poems and as per what has come in "Yanabi-ul-Muwadda".

(۲۰) Shaikh Athar Naishabouri – on the basis of his poems.

(۲۱) Shaikh Jalaluddin Rumi – on the basis of his poems. Besides them, many others too have confirmed this matter.(۱)

Verily, Mahdi's birth is unanimously agreed upon by both Shias and Sunnis and they are in accord with each other on this matter.

Thus, there exists no difference between the two groups. Rather its firmness is as clear as a fire kindled over the tip of a flag or as bright as a sun present during the day. Those who refer to their books and writings (Sunni references) will realize that they are all unanimous over this matter that Abu Muhammad Hassan Askari has had a son by the name of Muhammad whose title is Mahdi and agnomen is Abul-Qasim and the fact that he has been the only son of his father. This is notwithstanding the fact that they have had minor differences amongst themselves about Mahdi just as the same can be seen from the sayings of Ibn-Khallakan and some other Sunni scholars. Ibn Khallakan says: "Shias think that Mahdi is the son of Imam Hassan Askari."

After this, he said: Continuation of Mahdi's life till now is something unusual and improbable.

When the birth of Abul-Qasim Muhammad Mahdi, son of Hassan Askari is proved (which was done so from the Prophetic traditions which are 'Mutawatir' and the sayings of the Infallible household members who are more knowledgeable than others and the excessive stipulations of mystics and scholars who have reckoned the Awaited Mahdi to be the very child which we have mentioned) it will automatically be verified that Mahdi (A.S.) has already been born and not that he will be born in the future.

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Abul Fidah in his ‘Tarikh’ vol. ٢, pg. ٤٥, Abdullah Shabrawi in ‘Al-Ettehaf’ pg. ١٧٩, - ١ Muhammad-ibn-Shehna in Raudath-ul-Manazer (in the margin of “Muruj-uz-Zahab”) vol. ١ pg. ٢٩٤, Abul-Fallah Hanabli in “Shazarat-uz-Zahab” vol. ٣ pg. ١٥٠, Muhammad-ibn-Khawand Shah in “Raudath-as-Sefah” vol. ٣ pg. ١٩, Abul-Abbass Ahmad Qarmani in “Akhbar-ud-Dawal” pg. ١١٧, Shaikh Sa’aduddin Hamuani (as per what has come in “Yanabi-ul-Muwadda” pg. ٣٩٥), Shaikh Salauddin Safandi (as per what has come in the same book on page ٣٩٣)and Shaikh Abdur-Rahman Basthami (as per what has come in the same book on page ٣٣٧). Besides these names, those which have been mentioned by Nuri in his “Kashful-Astar” are Sayed Jamaluddin author of “Raudath-ul-Alibab”, Ahmad Baihaqi Khusrojerdi Naishabouri, Ha fez Abul-Fath Muhammad-ibn… Abul-Fawares, Shaikh Aamer-ibn-Aamer Basri, Abdul-Haq Dahawi, Shaikh Abdul-Rah man Jaami, Qaazi Shahabuddin-Malek-ul-Ulema, Ibne-Kheshab, Haflz Abu Muhammad Ahmad Belazari, Abdullah Mateeri author of “Riyaz-uz-Zahera”, Mulla Hussein Kashaci, Nazr-ibn-All Jahzami Nasri (Just as it has come in “Najm-us-Saqeb”), Qazi Jawad Sabati, Mulla All Qari, Shaikh Sadruddin Qunawi, An-Nasir-Le-Deena Allah Ahmad Cal ipha Abbassi, Mufez-Ibn-Ahmad favous as ‘Akhtab-ul-Khutaba’ Khawrazmi and others whom Qunduzi and Noorl have mentioned in their books .’‘Yanabi-ul-Muwadda’ and 'Najm-us-Saqeb

Moreover, with regard to his birth, what appears to be more correct is that he was born at dawn, on ١٥th Shaban ٢٥۶ A.H. Thus, at the time of his father's demise he had .passed five years of his age

MAHDI'S NAME, TITLE AND AGNOMEN

Tirmidhi in vol. ٢ of his 'Sahih' (page ٢٧٠) narrates from Abdullah-ibn-Masoud that the :Holy Prophet (S.A.W.A.) said

The world shall not cease to exist until a person from my progeny shall conquer the" (earth. His name is the same as mine."(١

In the same place of the afore-mentioned book he narrates from Abu Huraira that the Holy Prophet (S.A.W.A.) said: "If there remains not more than a day from the life of the earth ... a person from my progeny who carries the same name as mine shall (appear."(٢

".Thereafter he writes: "This is an acceptable and authentic tradition

Ibn-Hajar in his "Sawae'q" (page ٩٨) narrates from Ahmad, Abu Dawoud and Tirmidhi :and all the three from the Holy Prophet (S.A.W.A.) who said

The world shall not end until a person from my progeny shall come and rule. His" ".name shall be similar to my name

(The author of "Esaaf-ur-Rhagebeen" too has narrated the same.(٣

The author of "Eqdud-Durar" in the second chapter narrates from 'Sunan' of Imam Abu Bakr Muqarri and

:he from Abdullah-ibn-Masoud that the Holy Prophet (S.A.W.A.) said

".The world shall not pass away until a person from my progeny shall conquer it"

In the same chapter of the afore-said book, he narrates

۱- ۵۹ Arful Wardi.

۲- ۵۹ Arful-wardi.

۳- The author of Arful-wardi (page ۵۸) too has narrated the same. Thereafter he writes: Tirmidhi s say: - This an acceptable and authentic tradition.

from the book “Sefat-ul-Mahdi” of Hafez Abu Na’eem and ‘Sunan’ of Abu Abdullah Muqarri and they two from Abdullah-ibn-Omar who said: The Holy Prophet (S.A.W.A.) said: -

A person from my progeny shall emerge. His name is similar to mine and his moral“ too is the same as mine. He shall fill the earth with equity and Justice.”

Again, in the same chapter of the afore-said book, he narrates from Hafez Abu Na’eem who in turn narrates from Huzaifa-ibn-Yaman that the Holy Prophet (S.A.W.A.) said: “If there remains not more than a day from the life of the earth, God will make a person to appear from my progeny who carries the same name as mine and whose morals are the same as mine. His agnomen is Abu-Abdullah.”(١)

Yet again, in the same chapter of the afore-said book, he narrates from Abdullah-ibn-Omar that the Holy Prophet (S.A.W.A.) said:

A person from my progeny shall emerge at the end of time. His name and agnomen“ will be the same as my name and agnomen. He shall fill the earth with Justice just as it had been filled with cruelty and oppression.

What we have written under the afore-mentioned topic is only a few of the noble traditions, which mention about the name and agnomen of Hazrat Mahdi.

The author of “Eqdud-Durar” has specially earmarked a chapter for this matter.

Thus, these and some other traditions together with their lengthy exegesis (which was already mentioned and will be mentioned in future) reveal that his name is Muhammad, his title is Mahdi and his agnomen is Abul-Qasim and this is a well-known matter. However, on the basis of only one or two traditions his name has been mentioned to be Ahmad.

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١- The author of “Raudath-us-Sefa” vol. ٣ pg. ١٨ narrates from Ibn-Masoud that Holy Prophet (S.A.W.A.) said: “If there remains not more than a day from the life of the

earth, God will Se the day so long, until a person from my progeny who carries the same name as mine, shall appear and fill the earth with equity and Justice just nit had ".been filled with cruelty and oppression

Apparently, it has been the independent reasoning of its narrator and a mistake committed from his side. If this reasoning is improper, we may still say that this tradition is insignificant as compared to the other traditions (which are contrary to this .(one

The author of "Tazkerat-ul-Al" while mentioning the children of Abu Muhammad :Hassan Askari says

Amongst them is Imam Muhammad son of Hassan, son of Ali, son of Muhammad, son of Ali, son of Musa, son of Jafar, son of Muhammad, son of Ali, son of Hussein, son of Ali-ibn-Abi-Talib. His agnomen is Abu-Abdullah and Abul-Qasim and he is the successor, 'Hujjat' (Proof) Master of the age, 'Qa'em' (Upholder) and 'Muntazir' .(Awaited one). He shall be the last Imam

The author of "Matalib-us-Su'ool", after mentioning the place of birth of Hazrat Mahdi (may the blessing of Allah be upon him and his holy forefathers) says: "However, his name is Muhammad, his agnomen is Abul-Qasim and his titles are 'Hujjat' (Proof) and 'Khalaf-Saleh' (Virtuous successor). He has also been called as 'Muntazar' (Awaited .(one

Ibn-Hajar in his book "Sawa'eq", after mentioning about Imam Abu Muhammad :Hassan Askari writes

He did not leave behind any successor but his son Abul-Qasim Muhammad Hujjat" whose age at the time of his father's demise was five years. However Allah granted .'him wisdom at that time and he has been called as 'Qa'em' and 'Muntazar

The author of "Nur-ul-Absar", after mentioning about Mahdi says: "His name is Muhammad and his agnomen Abul-Qasim. The Imamiyahs have given him such titles as 'Hujjat', 'Mahdi', 'Khalaf-Saleh', 'Qaem' and 'Saheb-uz-Zaman'. The most famous (amongst them is Mahdi.(۱

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۱ - Author of ‘Raudath-us-Sefa’ (Vol.۳ Pg. ۱۸) writes: “Abul-Qasim is his agnomen and the Imamiyah call him as ‘Hujjat’, ‘Qa’em’, ‘Mahdi’ and ‘Sahab-uz-zaman’. In the same place, he mentions his name and agnomen to be the same as that of the Holy Prophet (S.A.W.A.) Abul-Fida in his ‘Thrikh’ (vol. ۲ pg. ۴۵) and Shabrawi in ‘Al-Ettehaf’ have also narrated the same (page ۱۷۹).”

A subtle point: Amongst the strange events (if we do not say that God has dissuaded their hearts) is this that amongst the immediate sons of Imams, none has been bestowed with the title of 'Mahdi' except Qaem Al-e-Muhammad (A.S.). Surely, they were a family which spread for a period of over two hundred and forty years. They owned many children and repeatedly heard this blessed title of 'Mahdi'. Nevertheless amongst their immediate children there was none who was called by the title of 'Mahdi' because, this was something against the custom. It is possible to say that Allah, the Exalted may have dissuaded them from this matter in order to safeguard .(.the position of Mahdi (A.S

MAHDI AND HIS PARENTS' NAME

What seems evident from the previous traditions (mentioned in chapter No. ۴) is this .(.that Mahdi, the Awaited one is the son of Abu Muhammad Imam Hassan Askari (A.S

The Shia Imamiyahs and majority of the Sunni scholars unanimously believe that his (honorable father's name is Hassan.(۱)

Verily, it is in some of the rare and uncommon traditions that the name of Hazrat .Mahdi's father is mentioned to be the same as the Holy Prophet's father

Abu Dawoud in his 'Sahih' (vol. ۴ pg. ۷۸) has narrated from Zurra-ibn-Abdullah a :tradition from the Holy Prophet (S.A.W.A.) as such

If there remains not more than a day from the life of the earth, God will set the day" so long until a person from my progeny shall appear and... His name is the same as ".mine and his father's name is the same as my father's name

The author of "Eqdud-Durar" has narrated this tradition

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Thrikh-Abul-Fida" vol. ۲ pg. ۴۵, 'Tarikh-e-Farmani' page ۱۱۷, 'Al-Ettehaf' of" -۱ Shabrawi pg. ۱۷۹, 'Raudath-ul-Munsaer' (in the margin of 'Muruj-uz-zahab') vol. ۱, Pg. ۲۹۴, 'Saba'ek-uz-Zahab' of Suyedi pg. ۷۸, 'Shazrat-us-Zahab' vol. ۲, Pg. ۱۵۰ and

.'wafiyat-ul-A'yan' of Ibn-Khallakan vol. ۱, pg. ۴۵۱

in the second chapter) from a group mainly comprising of Tirmidhi, Abu Dawoud and) .Baihaqi

Thereafter he says: This tradition has been mentioned by Imam Ahmad Hanbal in his 'Musnad'. However he has not mentioned the afore-said sentence of the Holy .Prophet that his father's name is the same as my father's name

The author says: I have come across some portions of traditions wherein the Holy Prophet (S.A.W.A.) says: The name of Mahdi's father is the same as my father's name. Apparently, Abu Dawoud is preferred. Thus, we say: Shablanji, in "Nur-ul-Absar" (page ٢٣١) has narrated the afore-mentioned tradition of the Holy Prophet (S.A.W.A.) from Abu Dawoud and he from Zurra-ibn-Abdullah but without this sentence that Mahdi's .father's name is the same as my father's name

He (i.e. Abu Dawoud) says: In another tradition the Holy Prophet (S.A.W.A.) says: "The name of Mahdi's father is the same as my father's name." This very difference in narration from Abu Dawoud causes one to doubt his narration and consider it to be unreliable. Even if we assume this tradition to be firm, it is (still) against and contrary to the numerous 'Mustafiza' traditions which are more authentic (from the view - point of the chain of transmission) and obvious (from the viewpoint of reasoning) than the previously - mentioned tradition. Therefore, one should not pay attention to this .tradition at all

In this regard Ali-ibn-Isa Arbeli in "Kashf-ul-Ghumma" says: Shi'ites do not consider this tradition to be correct because the name of Mahdi and his father's name too has been proved for them (as per authentic reasons). The Sunni scholars, have mentioned that the narrator has added something to this tradition. Thus, it should be said that this

sentence (i.e. the Holy Prophet saying: “His father’s name is the same as my father’s .name”) is an addition

The author of “Al-Bayan-Fi-Akhbar-Saheb-uz-Zaman” says: ‘Abul-Abbass-ibn-Abul-Karam Khas’amee (i.e. Omar-ibn-Me’mar Baghdadi) has narrated from Abul-Fath-ibn-Abul-Qasim - ibn - Abu Sahil Karukhi and he from Abu Aamer-ibn-Qasim and others and they from Abu Muhammad Maruzi and he from Abul-Abbass-ibn-Marzabani and he from Hafez Abu Isa and he from Abdul-Jabbar-ibn-E’la Atthar and he from Sufyan-ibn-Aiyana and he from Aasim and he from Zurra and he from Abdullah and he from the Holy Prophet (S.A.W.A.) as such: - “A person from my ”.(progeny who carries the same name as mine, shall become the Master (of this earth

Athim has narrated from Abu Saleh who in turn has narrated from Abu Huraira as such: “If there remains not more than a day from the life of the earth, God will set the ”.day so long until a person becomes the owner of this earth

Author of “Al-Bayan-Fi-Akhbar-Saheb-uz- Zaman” says: “This tradition is an authentic tradition and Hafez Muhammad-ibn-Isa Tirmidhi has narrated this in a similar manner ”.’in his ‘Sahih

He continues: Allama Hassan-ibn-Hassan Laghwi sent a letter for me in Damascus and after I met him in Baghdad he said: Nasr-ibn-Abul-Faraj Hasari has narrated from Abu Talib Muhammad-ibn-Muhammad - ibn - Abu Zaid Mavi and he from Abu Ali Shustari and he from Abu Omar Hashimi and he from Abu Ali Muhammad-ibn-Omar Lu’lui Basri and he from Hafez Abu Dawoud Sulaiman-ibn-Ash’as Sajestani and he from Musaddad and he from Yahya-ibn-Sa’eed and he from Sunan and he from Aasim and he from Zurra and he from Abdullah and he from the Holy Prophet (S.A.W.A.) as

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such: “The world shall not cease to exist until a person from my progeny who shall ”.carry the same name as mine becomes the Master amongst the Arabs

The author of “Al-Bayan-Fi-Akhbar-Saheb-uz-Zaman” adds: “This tradition is an acceptable and correct tradition and Abu Dawoud has narrated it in his ‘Sunan’ in the ”.same manner which we have narrated

Abu Dawoud says: Uthman-ibn-Abu Shuiba has narrated from Fazl-ibn-Dakeen and he from Qatar and he from Qasim-ibn-Abu Marra and he from Abu Tafeel and he from Ali and he from the Holy Prophet (S.A.W.A.) who said: “If there remains not more than a day from the life of the earth, God will appoint a person from my progeny to fill ”.the earth with Justice just as it had been filled with oppression

The author says: Abu Dawoud has mentioned this tradition in the same manner in his .”‘Sunan

The author of the book “Manaqib as-Shafa’ee” has mentioned the afore-said tradition :and then said

The narrator has added the following sentence to this tradition and said: If there remains not more than a day from the ١ife of the earth, God will set the day so long until a person from my progeny who carries the same name as mine and whose father carries the same name as my father’s name, appears and fills the earth with .equity and Justice just as it had been filled with cruelty and oppression

The author says: Tirmidhi has narrated the afore-said tradition but not the sentence of the Holy Prophet (S.A.W.A.) saying: The name of Mahdi’s father is the same as my .father’s name

However Abu Dawoud has mentioned the afore-said sentence. In most of the traditions which are object of reliance of most of the experts (of traditions) and ,narrators

only this sentence can be found where the Holy Prophet (S.A.W.A.) says: "His (i.e. Mahdi's) name is the same as mine." The sentence that the Holy Prophet (S.A.W.A.) said: "His father's name is the same as my father's name" is an addition made by the .narrator

If the afore-said sentence happens to be correct it would mean that the Holy Prophet (S.A.W.A.) has said: "The name of Mahdi's father is the same as my son, Hussein's .name and his agnomen is Abu Abdullah

He has set the agnomen as name so as to allusively speak of this fact that Mahdi would be from the progeny of Hussein and not from the progeny of Imam Hassan. It is (also) possible that the Holy Prophet (S.A.W.A.) must have said: "The name of Mahdi's father is the same as my son, Hassan's name." The name of Mahdi's father too was Hassan but the narrator has thought (*) (my son) to be (*) (my father) and hence changed it to (*). Thus it is necessary to interpret and explain this tradition in the manner which we have done so that perhaps we have mustered together all the .traditions

This interpretation which was said with regards to the previously mentioned tradition :is not correct. Rather, it should be interpreted in another manner and it is as follows

Imam Ahmad, with his good recording and care in traditions, has mentioned the afore-said tradition in several places of his book 'Musnad' in this manner that the Holy ".Prophet (S.A.W.A.) only said: "Mahdi's name is the same as my name

Abdul-Aziz-ibn-Muhammad Ansari has imputedly narrated from Zurra and he from Abdullah that the Holy Prophet (S.A.W.A) said: "The world shall not be destroyed or rather said: The world shall not terminate until a person from my progeny who carries the same name as mine shall become

".the master amongst the Arabs

In the book of "Manaqib-e-Mahdi", Hafez Abu Na'eem has narrated the ways of the afore-said tradition from a great number of people who have all narrated from Aasim-ibn-Abu Najwad and he from Zurra and he from Abdullah and he from the Holy Prophet (S.A.W.A.). Amongst them we may speak of Sufyan-ibn-Amiya (as mentioned before) whose ways differ from that of Aasim. Amongst them is Qatar ibn -Khalifa whose ways too differ from that of Aasim. Amongst them is A'mash whose ways differ from the ways of Aasim. Amongst them is Abu Ishaaq Sulaiman-ibn-Firuz Shaibani and his ways differ from that of Aasim. Amongst them is Hafas-ibn-Omar. Amongst them is Sufyan Sun whose ways differ from the ways of Aasim. Amongst them is Sh'uba whose ways too differ. Amongst them is Wasith-ibn-Harith. Amongst them is Yazid-ibn-Muawiya-Abu Shuaiba who possesses two ways. Amongst them is Sulaiman-ibn-Qaram whose way differs from that of Aasim. Amongst them are Jafar-Ahmar, Qais-ibn -Rabih, Sulaiman-ibn-Qaram and Esbath who have all been placed on one path. Amongst them is Salam Abu-Munzar. Amongst them is Abu Shahab... Muhammad-ibn-Ibrahim Kanani and his ways differ from that of Aasim. Amongst them is Omar-ibn-Ubaid than afasi whose ways differ from the ways of Aasim. Amongst them is Abu Bakr-ibn-Aiyaash whose ways differ from that of Aasim. Amongst them is Abul-Hejaf Dawoud Abul Auf) and his ways differ with the ways of Aasim. Amongst them is Uthman-ibn-Shabrama whose ways differ from that of .Aasim. Amongst them is Abdul-Malik-ibn-Abu Ainaiya

Amongst them is Muhammad-ibn-Aiyaash who has narrated from Omar and Aameri and his ways are different. He has mentioned the chain of transmission and said: - Abu

Ghesan has narrated from Qais but not narrated his connection. Amongst them is .Amro-ibn-Qais Malavi. Amongst them is Ammaribn-Zarriq

Amongst them is Aishaan Abdullah-ibn-Hakim-ibn Jubair Asadi. Amongst them is Omar-ibn-Abdullah-ibn-Bashar. Amongst them is Abul-Ahwas. Amongst them is .Saad-ibn-Hassan-ibn-Okht Tholaba

Amongst them is Ma'az-ibn-Hisham who says: "My father narrated for me from Aasim." Amongst them is Yusuf-ibn-Yunus. Amongst them is Ghalib-ibnUthman. Amongst them is Hamza-ibn-Zaiyat. Amongst them is Shaiban. Amongst them is .Hakam-ibn-Hisham

They have narrated the afore-said tradition from (other than Aasim) Zurra i.e. Omar-ibn-Marra and all the narrators have narrated that the Holy Prophet (S.A.W.A.) said: "Mahdi's name is the same as my name" (but did not says: His father's name is the same as my father's name) with the exception of the tradition which Ubaidullah-ibn-Musa has narrated from the one who has made an addition in the afore-said tradition and narrated it from Aasim. Only the one who has made this addition in the tradition has narrated the afore-said sentence (as per the narrators) that the Holy Prophet (S.A.W.A.) said: "His father's name is the same as my father's name". A wise person will not hesitate to conclude that this additional sentence lacks credibility, notwithstanding this fact that almost all the Sunni leaders have narrated against the afore-said sentence. Allah is All-knowing. The sayings of the author of "Al-Bayan-Fi-.Akhbar Saheb-uzZaman" is completed

The author says: The apparent expression of the book of "Al-Bayan-Fi-Akhbar Saheb-uz-Zaman" is this that Tirmidhi has not narrated this additional sentence. However

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previously, we understood the saying of the author of "Eqdud-Durar". What is evident from this book and the books of "Matalib-us-Su'ool" and "Fusul-ul-Muhimma" is this that Abu Dawoud,. Tirmidhi, Baihaqi, Abu Omar, Muqarri and Abu Na'eem have all .(narrated the afore-said additional the truth

The author of "Matalib-us-Su'ool" says: If someone remonstrates and says: We agree that when these false attributes are discovered they would be a sign and proof. It would then become necessary to act upon them and prove them for the one who is endowed with them. However we do not believe that these signs and proofs could be applied to Khalaf-e-Saleh Muhammad because, amongst the false attributes, is the sign and proof that Mahdi's father should carry the same name as the Holy Prophet's father and Prophetic hadiths too (just as they have narrated) stipulates this matter. However, this attribute (i.e. Mahdi's father bearing the same name as the Holy Prophet's father) cannot be found in the existence of Mahdi because the name of Mahdi's father is Hassan and the name of the Holy Prophet's father is Abdullah. What kind of a connection exists between Hassan and Abdullah? Therefore, this attribute which is only a part of the signs and proofs cannot be applied to Mahdi and when one part of the cause is not proved the entire cause too cannot be proved, since the rest of the attributes are not enough for proving this decree. This is because the Holy Prophet (S.A.W.A.) has not substantiated this decree except for the one in whom all the attributes (where one of them is the similarity of his father's name) is found and this matter cannot be true of 'Hujjat Khalaf'. Thus, this decree too cannot be applied .to him and this problem or difficulty is a severe one

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Before giving a detailed reply to this problem it is necessary to express two matters :so that we may achieve our aim

First: - In the Arabic language it is a common practice to apply the word of father for :great ancestors. The Holy Quran too speak of this matter and says

(*)

(The faith of your, Ibrahim)

:Also, on behalf of Yusuf it says

(*)

(...And I follow the religion of my fathers, Ibrahim and Ishag)

The holy Prophet (S.A.W.A) too has clearly stipulated this matter as can be seen in the tradition of 'Me'raj' (ascension): the Holy Prophet (S.AW.A) asks: Who is this? He replied: 'Your father Ibrahim. Thus it can be observed that the word of (*) (father) is .applied to forefathers

Second: - 'Name' too is used instead of 'agnomen' and 'attribute' just as the eloquent speaking people have done so. This can be observed in tradition also where Bukhari and Muslim have narrated from Sahl-ibn-Saad Saa'edi who narrated from Ali (A.S.) that the Holy Prophet (S.A.W.A) called Ali as 'Abu Turab' and did not call him by this .name

:A poet too has pin - pointed this matter in the following poem

(*)

.The words (*) has also been narrated

Thus this poet has used 'name' instead of agnomen and attribute and this rule is .prevalent in the Arabic language

Now that the two afore-mentioned matters have become clear know that the Holy

Prophet (S.A.W.A.) had two grandsons - One was Abu Muhammad (i.e. Hassan) and the

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other was Aba Abdullah (i.e. Hussein). Considering that Hujjat Khalaf-e-Saleh Muhammad was from the progeny of Aba Abdullah Hussein and not from the progeny of Abu Muhammad Hassan and the agnomen of Hussein is Aba Abdullah also, therefore the Holy Prophet (S.A.W.A.) has used the word of (*) (name) [because of confronting for his father's right with (*) in place of agnomen and used the word of (*) (father) in place of grandfather. As if the Holy Prophet (S.A.W.A.) has said: Mahdi's name is the same as mine - He is Muhammad. I too am. Muhammad and the agnomen of Mahdi's great grandfather is the same as my father's name because .Mahdi's great grandfather is Abu Abdullah and my father (too) is Abdullah

Hazrat explained in this manner so that these brief wordings could be comprehensive enough for explaining the attributes and he himself has had briefly announced that .Mahdi is from the progeny of Aba Abdullah Hussein

Therefore, (with this explanation) the afore-mentioned attributes have been put in .(.order and all of them can be applied to Hujjat Khalaf-e-Saleh Muhammad (A.S

This explanation is good and sufficient enough to overcome this problem. So ponder .over it

The author says: Apart from the reasons which the author of 'Al-Bayan' and Ibn-Thalha in Matalib-us-Su'ool have narrated there are other aspects too as follows: -

Firstly, Allama Majlisi in the beginning of the ١٣th Volume of his book 'Bihar-ul-Anwar' says: some of the contemporaries have said: With regard to the afore -said tradition there are other aspects too, like the fact that Imam Hassan Askari's agnomen was Abu Muhammad and Abdullah's (i.e. Hazrat Muhammad's father) agnomen was Abu Muhammad. Thus these two agnomens are in accord

with each other and (amongst the Arabs too, just as it will come later on) the agnomen .(too is in the name. (I.e. the Arabs use agnomen instead of name

Secondly, some of the contemporary learned scholars have said in the margin of the book of ‘Al-Bayan’ as such: The best reason in reply to this matter is to say that the wording of the tradition is perhaps in this manner: - Mahdi’s name is the same as my name and my father’s name. This is because many traditions (which can be seen in the book of ‘Ghaibat’) say: Mahdi possesses three names where one of them is Abdullah and the Holy Prophets father’s name too was Abdullah. In some of the traditions, which was previously mentioned, the Holy Prophet (S.A.W.A.) has said: Mahdi’s name is the same as my father’s name. Moreover, on the subject matter of this tradition too, it has come that (the Holy Prophet) said: “Mahdi’s name is the same as my name and my father’s name. The narrator, not grasping the meaning of the tradition and not even imagining that Mahdi (may Allah hasten his emergence) possesses two other names too, and wishing to have corrected the tradition (as per his own reflection) has added the afore-said sentence (Mahdi’s name is the same as my father’s name) to the tradition. Previously, we came to know that the afore-said tradition lacked any defect because Mahdi possesses three names. Thus it can be seen that the afore-mentioned tradition does not contradict our traditions in any way. This is the best reply and I have not found anyone replying in this manner although .this reply appears to be clear and obvious

Thirdly, the afore-said scholar in the margin of the afore-mentioned book says: It is possible that the Holy Prophet (S.A.W.A.) must have said: - “Mahdi’s name is the same ”.as mine and his son’s name is the same as my father’s name

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This is because in some of the traditions the name of Mahdi's son has been mentioned to be Abdullah and in the third section of this book it will come that Mahdi's agnomen is Abu Abdullah. Thus a change has occurred and the word of (*) (his son) has been .(converted to (*) (his father

Fourthly, Maula Muhammad Reza Imami Mudarres Khatoon Abadi a researcher and scholar writes in his book 'Jannat-ul-Khulud' (which contains all what one eye can enjoy and all what one desires) as such: "Our Master Imam Hassan Askari (A.S.) has two names - One is Hassan and the other Abdullah. On the basis of the saying of this scholar, the problem is solved and is in accord with the tradition of Abu Dawoud and all other traditions. Although some of the subject - matter of the book of 'Jannat-ul-Khulud' is confined to the book itself yet its author is a person who is a scholar as well as a researcher and perhaps God may enlighten us through his reference and .sayings

Allama Sayed Shahabuddin Najafi who is one of the spiritual leaders of Qum narrated for me as such: "The Qazvini scholar, Agha Razi'uddin (may his dust be fragrant) has mentioned under 'Qurrat-ul-Aafaaq' the same as that which the author of 'Jannat-ul-Khulud' has mentioned.

The conclusion that we can derive from these traditions is this that the most :preferable reply would be to stick to one of the following

The chain of transmission of this tradition (i.e. the Holy Prophet saying: Mahdi's (١) father carries the same name as my father's name) appears to be weak because, it comprises such men who are not reliable and authentic. Rather, they belong to the unknown group. On the contrary, they are those people who are famous as the (*) fabricators of traditions. If there was no one amongst them except the

i.e. the one who is amongst the narrators of this tradition) suffice it was to render this)
.tradition weak

The text of this tradition is upseting because Imam Ahmad Hanbal has narrated (۲) the same tradition in his 'Musnad' (just as it can be seen in "Eqdud-Durar") without mentioning the saying of the Holy Prophet (S.A.W.A.) that "the name of Mahdi's father ".is the same as my father's name

This tradition has been narrated by Abu Dawoud (who is the original one) in (۳) different ways. This is because some have narrated this tradition along with the afore-said sentence while others have narrated without this sentence from Abu .Dawoud

This tradition is opposite and contrary to the numerous traditions which, from the (۴) viewpoint of chain of transmission are more authentic and from the view-point of .expression are more manifest

.Rather, this tradition is contradicting a number of other traditions

If this tradition is interpreted in either of the above four ways (which have been (۵) interpreted against its apparent form and to me is inconceivable) it is still better than .rejecting it outright

The author of "Nurul-Absar" says: - 'Mahdi's father was Abu Muhammad Khales-ibn-Ali Hadi-ibn-Muhammad Jawad-ibn-Ali Ridha. Mahdi's mother was a slave-girl who was called Nargis and as per some other saying she was called as Seegal and still as per some other saying she was called as Susan. About Imam Hassan Askari he says: .'His mother was a slave-girl who was named as Susan

The author says: "The truth is that Imam Hassan Askari's mother was called as 'Hadees' and what is well-known is this

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".that Susan was one of the names of Mahdi's mother

The author of Matalib-us-Su'ool says: "Mahdi's father was Hassan Khales-ibn-Ali Mutawakkil-ibn -Muhammad Qaneh-ibn-Ali Ridha... His mother was a slave-girl ".named as Seegal and as per some other saying was called as Hakimah

The author says: "I do not know who has said this because, the woman by the name of Hakimah was the daughter of Abu Jafar Hazrat Jawad and aunt of Mahdi's father ".and she was present at the time of Mahdi's birth

MAHDI AND HIS LONG LIFE

It was verified from the previous traditions that the Expected Mahdi who shall emerge at the end of time and will fill the earth with equity and Justice just as it had been filled with cruelty and oppression is none other than Abul-Qasim Muhammad-ibn-Hassan Askari (A.S.). It was also proved that he was born in the night of ١۵th Shaban, ٢۵۶. What is integral to this matter is that he should have lived a long life and right from that time until now, more than one thousand and one hundred years have passed from Mahdi's .age and Allah knows best about the time of his emergence and his demise

Although longevity is something unusual amongst the people yet, as per the nature it is a possible phenomenon. Moreover, there exists proofs and reasons for the long life of Mahdi (A.S.). In other words, the prolongation of Mahdi's life is amongst the possible affairs and reasons too confirm this point. Thus one is helpless in accepting and .acknowledging this matter

The author of "Tazkerat-ul-Um" says: The entire Imamiah sect believe that Khalaf-e-Hujjat is living and receiving his sustenance. For proving Hazrat to be alive they set forth the

:following reasons

First reason: A group of people such as Khizr and Ilyas have lived a long life and it is (still) not known for how many years they have been living. Every year they meet each other and catch each other's hair.(۱)

In 'Torah' it has come that Zul-Qarnain lived for ۳۰۰۰ years. However Muslims believe that he lived for ۱۵۰۰ years.

Muhammad-ibn-Ishaq says: - 'Awaj-ibn-Unaq' lived for ۳۶۰۰ years.(۲) Awaj-ibn-Unaq (whose father's name was Subhan and mother's name was Unaq) was born during Hazrat Adam's time and continued to live until Hazrat Musa killed him.

'Zahhaq' lived for ۱۰۰۰ years.(۳) 'Thamuras' too has lived for ۱۰۰۰ years.

Amongst the Prophets, we may mention such names as Hazrat Adam, Nuh, Shais and others that have lived for ۱۰۰۰ or more years.(۴) Qainan lived for ۹۰۰ years.(۵)

Mehla'eel lived for ۸۰۰ years.(۶) Nuqail-ibn-Abdullah lived for ۷۰۰ years. The soothsayer Rabiya-ibn-Omar lived for ۶۰۰ years. Aamer-ibn-Zureb who was the Judge amongst the Arabs, lived for ۵۰۰ years. Similary Sulaba and Saam-ibn-Nuh lived for the same number of years. Harb-ibn-Mazaz Jarhami lived for ۴۰۰ years. It was he who said:

(*)

Arfakhshad too lived for ۴۰۰ years. Qais-ibn Saa'eda lived for a period of ۳۸۰ years.(۷)

Ka'ab-ibn-Jumha or Jamma Dusi lived for ۳۹۰ years.

Salman Farsi lived for ۲۵۰ and according to some other sources for ۳۰۰ years.

The author of Matalib-us-Su'ool writes: Mahdi was born during Mu'tamid-Allah time and has been concealed till now due to fear (from the enemies). This matter cannot be

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۱- Author of 'Qarmani' writes (on page ۴۴): Mas'oudi says Khizr is Alexander's cousin and the vanguard of Zul-Qarnain's living during Hazrat Ibrahim's time. He has drank from the well-spring of life that he has remained till - and, will continue to live till the sounding of the trumpets.

۲- 'Qarmani' page ۵۰

۳- 'Qarmani' page ۳۴۸

۴- Author of 'Qarmani' (on page ۲۰) has quoted Wahabas saying that Adam lived for ۱۰۰۰ pears and as per Torah has mentioned his life to have lasted for ۶۰۰ years. On page ۲۲ he has mentioned Nuh's life to have lasted for ۱۰۰۰ years and that of Shais for ۹۱۲ years.

۵- Torah (Verse ۱۴ - Journey of Genesis) has mentioned ۹۱۰ years.

۶- The author of 'Qamani' (page ۲۰) mentions his age to have lasted for ۹۶۵ years and Torah (Verse ۱۷ - Journey of Genesis) has mentioned ۸۹۵ years.

۷- Ibn-Hajar in 'Esabah' vol. ۵ pg. ۲۵۵ has written the same

mentioned because the one who gets concealed and there comes no news from him, (then) his occultation and disconnection of news from him is no reason to believe that his life has come to an end. The Power of Allah is vast. The decree and favors of Allah upon His servants are great and having universality. It is necessary for the eminent scholars to perceive the realities of objects of power (i.e. the creatures) of Allah. However, there exists no way for recognizing the essence of Allah's Power and those trying to do so will be left in bewilderment. One of the verses of the Holy Quran says: - It is not heresy and it is not improbable to generalize some of the virtuous servants of Allah. His long life till a certain period of time is not something unlikely to occur because, Allah has prolonged the life of many of His Prophets, Legatees expelled ones and enemies. Amongst His pure ones, we may mention the names of Isa and Khizr. Moreover there were many other Prophets (like Hazrat Nuh) who each lived for a ۱۰۰۰ years. Amongst the expelled ones and enemies we may mention Satan and Dajjal and others like Aad who lived for approximately ۱۰۰۰ years. The same was the case with Luqman. All these examples reveal the extent of Allah's Power by which He has given such long life to some of His servants. So what is wrong in saying that Mahdi's age (too) has been prolonged until his emergence?!

MAN'S LONG-LIFE

If the hygienic rules and the religious and medical directives are observed it is not impracticable to live a lengthy life. The reverse is also true (i.e. non-observance of the afore-said rules will result in reduction in ones life-span.

On this basis, the number of deaths in some countries are much less at present than former times and the number of

aged people are more than the previous years. Of course it should not be unsaid that since the hygienic rules are better observed today than former years we see such magnificent results. For this reason, some important companies have been established which insures man’s health and give guarantee for his limited life under special regulations and fixed limit, which have been enacted according to the .principles of hygiene

As a result of following the hygienic rules we see the desired effects out of our conscience. If it was not such, the attention of the wise would not have been focused .on those afore-said companies

When keeping watch over the hygienic formulas and their rules ensures a persons health and prolongation of life it necessarily follows that the more the observance of hygienic rules the more longer will be a persons life. What we see out of our conscience (like difference in health and age and difference in the mode of life) is the .best proof and evidence to what we have written

Therefore, whenever the means of hygiene is kept at man's disposal his age shall be prolonged to the extent, which Allah wishes. The principles of these means are of :three types

First: Observance (during the primary stage) when man is merely a matter. That is to say when he is in the rear of his father, the period of his transition to his mother’s womb, growth and development in his mother’s womb and the period of sucking milk when he is together with his mother. This is because observance of the hygienic principles by parents during this stage is the first step for ensuring a child's health. How often we see a child dying during his infancy or childhood period because of his parents suffering from some disease and or their heedlessness in applying the means of a

sound health and non-observance on their part of his (i.e. the child's) hygienic principles. Thus the parents in such cases are the cause of this felony and they are responsible for depriving their child from living a natural and normal life. 'O would that the parents deem it necessary upon themselves to follow such rules and regulations .and as a result save themselves from such blame

Second: Observance of those things which are the basis of man's life like the air that he breathes, the food that he eats, the water that he drinks, the clothes that he wears and the enviournment in which he lives. This is because observance of the means and rules of a sound health in each of these five affairs with respect to quantity, quality, age, strength, weakness, time and place are the most important channels having .influence over the health and long life of man

How many a person has been overtaken by death and have died before dying naturally. The reason for giving away one's life which by nature, is loved by every living creature is the non-observance of one of the afore-mentioned five affairs. A number of physicians and doctors have emphasized that majority of the people who die do not die a natural death. Rather the main cause has been the external factors, which come into existence by not observing the rules of a sound health with regards to the afore-mentioned affairs. Hazrat Farid Wajdi Affandi has narrated the words of ."some of the physicians and doctors in his book "Da'erat-ul-Ma'aref

Third: External occurrences and incidents and contact with natural phenomenon like uncustomary heat and cold, pain and maladies, misfortunes and difficulties, grief and sorrow and actions and movements. All these greatly influence a persons health and life-span. How often it has occurred that a person has died of heat or cold or has perished because of

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pain and illness. How many a person's life 'has been shortened due to misfortunes and difficulties or has turned old due to grief and sorrow. Besides, a great number of people's life do obliterate and break up due to severity of their actions and bodily movements. If these factors do not play any role in man's death then, his life would .certainly be long enough

If man observes the hygienic rules as per the afore-s aid three principles; then nothing can prevent him from living for hundreds and rather thousands of years in (this world by the will of Allah!?(۱

No matter how much we ponder over this point and probe into some of the appropriate books, we cannot find any objection and reason against this matter. Rather, too often a person doing research into this matter has come across some .facts forcing him to testify in the subject of longevity

The mysteries of life and the faculties which have been deposited in man's existence is always hidden and unknown. Today, medical science with all its advancement has not become cognizant with all those mysteries and has not perceived its realities the way it should have done so. Some of our friends who are doctors have confirmed this point. One of them says: Often it occurs that a patient is brought to me and as per the medical rules, I see him close to death. Rather his chance of survival is one percent. I then leave him aside and lose hope in his recovery. When on the same day or the next day I visit him for the time, I see him well and fine and the probability of his dying becomes one percent. On the other hand, how often it has occurred that I come .across another patient whose case is just the opposite of the first patient

Verily, to live for hundreds of years is something unusual

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About death the Holy Quran (Verse ۲ Chapter ۶) says: (*) "He it is who created you -۱ from clay, then He decreed (i.e. a certain) term; and there is a term (i.e. a uncertain one) named with Him." Thus man's term (i.e. death) are of two types. One is certain and cannot be changed or postponed under circumstances. The other is uncertain

which by some means or the other like strengthening of blood-kinship, breaking off ties of relationship etc is subject to change. In this regard Hazrat Ali-ibn-Musa Ridha (A.S.): Strengthening blood-kinship prolongs the (decreed) abort-life and breaking off ties of relationship shortens the (decreed) long-life. On this basis, a person can live for hundreds or thousands of years only if his term (of death) is an uncertain one and those who have lived for three thousands years and below are those whose term had been an uncertain one and secondly all the means of a sound health had been .prepared for them

and uncustomary meaning that gathering together and obtaining the means of a sound health from all the aspects (which we previously pointed out) is earnestly a rare and scarce affair - and does not occur for majority of the people in most of the periods and places. However if those means are gathered together, it is possible for man's life - span to prolong habitually and naturally. So, the problem lies in gathering together and making available the means (of a sound health) and not in the means of .a lengthy life

When you become fully conversant with what we have previously mentioned and become aware of the article written in the magazine "Al-Muqtataf" you will realize that God's statement in Sura 'Saffat' with regards to the story of Yunus (A.S.) is :something customary

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But had it not been that he was of those who glorify (Us), He would certainly have" ".carried in its belly to the day when they are raised

Thus it is possible for man to live in the depth of the sea till the Day of Judgement. .Why shouldn't it be so when Allah has Power over all things

VIEWS OF ONE MAGAZINE BY THE NAME OF AL-MUQTATAF

The magazine 'Al-Muqtataf' in its third edition in the year ۱۳۵۹ published one article under the title "DOES MAN LIVE IN THIS WORLD FOREVER" and has said: What is life ?!and what is death? Is it that death has been destined for every living being

Every grain of wheat is a living substance having a place in its own cluster. That cluster too is grown from another grain and that grain too comes into existence from another cluster and so on. As such, prying into the history of six

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thousand or more years becomes easy. Grains of wheat which have been found amongst the remains of ancient Egyptians and Assyrians reveals this fact that ancient Egyptians and Assyrians used to sow wheat and make bread out of its four. The wheat which is available with us at present has not been created from (*) (i.e. nothing). Rather this wheat has come into existence from those ancient wheats in a concatenated manner. Thus this present wheat is one part of another living wheat and that one from another one and so on until it goes back to six or seven thousand .years or rather hundreds of years

These grains of wheat which turn into bread and do not have any movement and growth are in reality living entities like all other living creatures. Nothing is deficient in them but a little water. Thus life and existence of wheat have been for thousands of years -right from ancient times until now. This also applies to all types of plant possessing seed or fruit. Even the animals are not excluded from this rule. This is because all insects, fishes, birds, beasts, mosquitoes and even human-beings who are the greatest of all creatures are reckoned to be a part of their own parents and .their parents a part of their parents and so on

Man leaves behind a generation and that generation is one living part from his own self just as the seed of one plant or tree is a part of that particular plant or tree. In this living part, there earnestly exists small particles like those particles, which have given shape to the organs of parents and the organs of this part are the very food, which he eats. Thus a date-seed becomes one tree which shall possess branches of leaves and dates and an olive-seed turns into a tree which shall have branches, leaves and fruits. All plants, eggs of insects, fishes, birds, beasts, mosquitoes and even human

.beings can be inferred in this manner

All the afore-mentioned examples are so well - known that not even two persons can be found who are having dispute over it. Sometimes it happens that a tree itself lives for ١٠٠٠ or ٢٠٠٠ years but man does not live for more than ٧٠ or ٨٠ years. In rare cases, he may live for ١٠٠ years and the gastric particles remain alive and grow in order to preserve the generation. However all the parts die as though death has been destined for them. Centuries have passed since man has thought of relieving himself from the claws of death or at least increasing his life - span. This is especially true so at present when man wishes to fight the various diseases and plagues with medicines. It has still not been ascertained that for example some one has lived for .١٠٠ years in recent times

However, reliable scholars say: - The entire body-tissue of an animal is so endurable that it has no end and it is possible for man to live for thousands of years provided no accident severs his age. This opinion is not merely a conjecture. Rather it is something .practical and has been confirmed by experiments

One of the surgeons was able to cut off a part of an animal and then keep it alive for many years more than the animal itself could have habitually lived. That is to say, the very existence of that cut-off part finds connection with the nourishment that is given to it. Thus it is possible that that part may live forever if ample of nourishment is given .to it

The afore-said surgeon is Doctor Kas Carell who is occupied in Rockfeller, New York. He conducted this experiment on one part of an embryo of a hen which that part grew and remained alive for more than eight years. The afore-said doctor and others like him have experimented on the human parts such as the organs, muscles, heart, skin and

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kidney and have come to this conclusion that the said parts develop and remain alive .so long as they are given ample of nourishment

Even Doctor Wimend Webrel who is amongst the Professors of "Society of Junes :Hiknes" says

It has been proved through experiments that the parts of a human body remain in working order due to nourishing power. Since this saying is based on scientific findings it is highly explicit and significant. Apparently, the first person who conducted this test on the body and part of an animal was Doctor Jack Lup who was one of the surgeons of Rockfeller Hospital in New York. The said doctor tested the way of birth of a frog from those eggs which were not inseminated and came to this conclusion that amongst the eggs some remain alive for a long period while some die very soon. This incident induced Doctor Jack to conduct once again this test on a frog and .consequently succeeded in keeping alive these parts too for a long time

Later Doctor Wern Luis and his wife proved that it is possible to keep the parts of a bird's foetus in salt-water and allowing them to live. When some organic substance is added to it, the said parts tend to grow and multiply. Successive tests have revealed that it is possible for the parts of any animal which is kept in salt-water to remain alive and grow provided they are given food. However it is still not known whether those .parts remain alive or not after turning old

Afterwards, Doctor Carell embarked on further tests and proved that these parts do not bring senility in an animal. Rather the life - span of these parts is more than the normal life-span of the animal itself. The said doctor started his experiment in the year ۱۹۱۲ and on this path faced many problems until he and his assistants finally succeeded in

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:proving the following points

The afore-said parts remain alive constantly provided they do not encounter (١) certain occurrences which destroys them like deficiency in food and entry of some of .the microbes

These parts not only remain alive but grow and multiply just as they grow and (٢) .multiply inside an animal's body

It is possible to know the measure of growth and increase of these parts and their (٣) .relation with the nourishment given to them

Time has no effect on them. That is to say, these parts do not turn old and weak (۴) through the passage of time. Rather, the slight effect of senility is not produced for them. Moreover, these parts grow and multiply in the current year in the same manner, which they used to grow and multiply in the previous years. All these eternal things reveal that these parts grow and remain alive if proper care and food is provided to them. Therefore the main factor which causes death is in attentiveness .and not senility

So, what is the cause of man's death? Why is it that man does not live for more than !??hundred years and rather lives normally for only seventy or eighty years

We may reply as such: An animal's body possesses numerous and diverse parts and these parts have strong connection with each, other. Not only this but the lives of some of them are dependent on the lives of others. Thus, when due to some reason or another, some of these parts turn weak and die, the other parts too die. Similarly it is the microbes, which reduces man's age and restricts it to seventy or eighty years especially the number of human-beings who die during childhood. What has ultimately been concluded

from tests and experiments is as such: The reason why man dies is not because he has completed seventy, eighty or hundred years but because the external factors enter some of his (internal) parts and kill and destroy them and since there exists a relation between these and other parts, the other parts too get destroyed.

Thus, whenever medical science becomes powerful enough to destroy these external factors or at least prevent them from influencing the parts of our body, there can be nothing which can stop man from living hundreds of years just as some species of trees live for these number of years. It is not far when medical science and hygienic mediums will attain this lofty achievement and consequently the number of people living an average life will increase or that they will live twice or thrice the normal age.(١)

MAHDI IS ALIVE AND BEING GIVEN SUSTENANCE

When we wish to speak on this topic and prove that Mahdi, the Expected one is alive, receiving his sustenance and living a life just like others until the time when Allah gives him permission to emerge and establish the truth and Justice and destroy oppression, we are bound to mention before anything else, the following preliminaries:

Firstly, it should be possible for man to live hundreds or rather thousands of years and just as you are aware, science and nature do not repudiate this possibility.

Secondly, Mahdi the Expected one is the same Abul-Qasim Muhammad-ibn-Hassan Askari-ibn-Ali Hadi-ibn-Muhammad Jawad-ibn-Ali… just as it was previously mentioned too.

Thirdly, Mahdi was born on the day, which we have previously mentioned and Imam Hassan Askari had no son

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١ - The magazine Al-Helal (part ٢, pg. ١٩۶) has published an article from Doctor Jauki under the title '١ong Life' and says: Death does not come because life has become exhausted and reached its natural level. Rather, most of the deaths are caused by

poison. Thereafter he says: Majority of us get poisoned and it is not that we die. Verily life welcomes eternity and what has been worn out ran become afresh provided these fresh faculties too do not get poisoned. However, we strive to poison ourselves because whatever we eat and drink are all contaminated with poison. Most of the people reaching the age of fifty tend to commit suicide gradually and gradually. They tear apart their own graves with their teeth because they tend to eat whatever they like and their food contains little poison, which weakens and destroys the arteries. Soon the signs of senility become visible. Tanthawi Jauhari in vol. ١٧, Page ٢٢۴ of his exegesis under the verse (*) has written the following article taken from the afor-said magazine. Everything indicates the possibility of long-life and making anew the strength of old people. Professor and Doctor Fured Nuf whose name is well - known amongst all is not a physician but like a Prophet who gives glad-tidings. He believes in the possibility of long-life exceeding hundred years and the possibility of regaining back the youth. His belief is based on the results of experiments conducted on animals and till now he has conducted six hundred of them. He further says: Today, we are happy from this fact that the ٢٠th century shall not elapse until the possibility of youthful force is restored and the signs of senility from the faces. Again, in vol. ١٧ Page ٢٢۶ he (i.e. Jauhari) has written the following article under the title "For how many years we must live?" taken from the afore-said magazine: 'Hufland in his book "The art of living a long-life" says: - Truly - is born while (from the view - point of structural form and physical powers) being ready and capable of remaining alive for two centuries. Thereafter he writes: Hufland is not the only one to have expressed this view. Rather all those who have been teaching the subject of 'Nature' have believed in the afore-said view. Moreover the discussion of "possibility of long-life" is the most .sparkling discussion amongst them

.other than Mahdi. Rather he is the only child of his father

Now that you have become aware of these points we say: We are having with ourselves reasons, which prove that Mahdi is alive and is being given sustenance. For :an impartial person suffice it is for him to refer to only one of them

First: Basically, what is deemed to be expedient is this that Mahdi is alive. This is because we are sure about his birth but doubt his death. Not even one authentic and reliable person has narrated anything about Mahdi's demise. The only thing which can be seen in the expressions of some of the deniers is certain improbabilities and the .point that how it is or would be possible for Mahdi to live such a long life

Verily, whatsoever I reviewed the sayings of reliable traditionists, historians and genealogists I could not find in their sayings any stipulation about the demise of Mahdi. Thus it is not right on our part to pass judgement about Mahdi's death after .knowing for sure that he is living

That Mahdi's long life is merely uncustomary and unusual does not recommend us to give up our previous firm belief Thus it is fair to say that the one who believes in Mahdi's death is compelled to produce evidences as against the saying of the one :who says

.Mahdi is alive and is being given sustenance

However, even if we assume that evidences can be produced yet one cannot pass judgement on Mahdi's demise. Rather one is forced to oppose to evidence with views, which are stronger from the view - point of reference and more manifests from the .view-point of denotation

Second: When Mahdi's birth is proved, there remains no alternative but to accept one :of the following two affairs

We either accept that Mahdi (A.S.) is alive and continues to live like all other human-beings until the time when Allah

shall command him to emerge or on the basis of what is in wont, believe that he has died and Allah by His Power shall make him alive at the appointed Time. However there is not the slightest doubt that the first affair is more closer to natural wont and principles of nature than the second affair which is far from natural wont. For this reason, the action of Prophets turning the death alive was considered to be a miracle .and not longevity

Third: The tradition which has been unanimously accepted by both Sunnis and Shias contains the following contents: The Caliphs (after the Holy Prophet (S.A.W.A.) and the Imams of the Muslims - so long as this religion continues - are twelve in number. After it has been proved that Mahdi is the twelfth amongst them, it becomes indispensable to believe that he is alive and living. Otherwise what necessarily follows is this that there will remain no Imam amongst the Muslims in this era and their death will be .similar to the death of those people living during the period of ignorancy

Fourth: Traditions which speak of Mahdi's occultation and indicate the manner in which people derive benefit from his existence clearly shows that Mahdi is an alive entity who is being given sustenance and is living like other human-beings. Some of those traditions state that Mahdi is 'Muntazar' (Expected one) during the period of his occultation while some others specify that the period of Mahdi's occultation will be the same as the period of his age. Moreover some traditions say: Blessed is the one who during the period of occultation of Hazrat Mahdi is steadfast in his words about his Imamat. Besides these, there are yet other sayings which proves Hazrat's life and .continuity till the day of his emergence

'Rather, it is possible to say that the very word of 'Ghaibat

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Occultation) about Mahdi and his title of 'Gha'eb' (Hidden one) are itself a clear) testimony of his living because, the words (*) (Occultation) and (*) (Hidden one) have been placed vis-a-vis the words (*) (Appearance) and (*) (Appeared one) and do not correspond the words (*) (Death) and (*) (Dead one) and or the sentence "soon he .shall be born" just as Ibn-Abil Hadeed has mentioned

Fifth: Specification of some of the great Sunni scholars about continuity of Mahdi's .existence

Amongst them we may mention the name of Shaikh Mohyiddin Arabi in his book "Fotouhat" as per what has been narrated by Shaikh Abdul Wahab Sh'arani in his book "Al-Yawaqit-wal-Jawahar" (Just as we had narrated the same from the book "Es'aaf-ur-Rhagebeen") who specifies this point that Mahdi is the immediate son of Hassan Askari and the fact that Imam Hassan Askari departed this world in the year ۲۶۰ A.H. However what is incidental to these two points and explicit admittance of Mahdi's existence and his continued life till the time of his emergence or an admittance of his existence and demise and then Allah making him alive (once again). It does not .appear that Shaikh Moyiddin Arabi was having the second possibility in mind

Amongst them is Shaikh Abu Abdullah, Muhammad-ibn-Yusuf-ibn-Muhammad Ganji who in his book 'Bayan-Fi-Akhbar-Saheb-uz-Zaman' Just as what the author of :Es'aaf-ur-Rhagebeen has narrated on page ۲۲۷) says

One of the points which proves that Mahdi is alive and still living after going into" occultation and the fact that his continuity is not an impossibility is the very existence of Hazrat Isa-ibn-Maryam and Hazrat Ilyas who are amongst the friends of Allah and the existence of Dajjal and the sinful Satan who are amongst the enemies of Allah. The existence

".of these personalities has been substantiated by Quran and Prophetic traditions

Amongst them is the learned and mystic Shaikh Khawja Muhammad Parsa who in his book 'Fasl- ul- Khetab' (Just as the author of 'Yanabi-ul-Muwadda' has narrated on page ۴۵۱) after mentioning the birth of Mahdi says: "Allah bestowed wisdom upon ".Mahdi in his infancy just as He did so in the case of Hazrat Yahya and Isa

Khawja Muhammad Parsa continues and says: Allah has lengthened the age of Mahdi .just as He has lengthened the age of Khizr

Amongst them is Shaikh Abdul-Wahab Sha'rani who in his book "Al-Yawakit-wal-Jawahar" (just as what has been narrated on page ۱۵۷ of Es'aaf -ur-Rhagebeen) says: "Mahdi is the son of Imam Hassan Askari and his date of birth is ۱۵th Shaban ۲۵۵ A.H. ".He is still living until he meets Isa-ibn-Maryam

Thereafter he says: "Shaikh Hassan Araqi narrated this for me after his meeting with ".Imam Mahdi and the same has been conformed by Sayed Ali Khawas

Amongst them is Shaikh Sadruddin Qunawi who at the time of his death told his students Just as the same has been written in "Yanabi-ul-Muwadda" on page ۴۶۹) as such: "You may sell my medical and philosophical books and give the money derived from them in charity to the poor. But with regards to my books on hadith and mysticism you may preserve them in the libraries and every night you recite seventy thousand times the attestation of Unity (of God) i.e. (*) and send my greetings to ".Mahdi

The author says: This saying of Shaikh Sadruddin does not necessarily prove the existence of Mahdi because he must have spoken these words under this impression that perhaps

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.his students will witness his emergence. However the first saying is more evident

Amongst them is Sa'aduddin Hamavi (just as what has come on page ۴۷۴ of "Yanabi-ul-Muwadda" narrating from the book of Shaikh Aziz-ibn-Muhammad Nasafi) who while mentioning about Allah's saints says: "Allah appointed twelve 'Wali' (custodians) from Ahl-ul-Bayt for this 'Ummah' (nation) and made them the successors to the Holy Prophet (S.A.W.A.)... However the last of the saints who is the last successor of the Holy Prophet and the last custodian and the twelfth representative is MAHDI Saheb-uz-Zaman.

Amongst them is Shaikh Shahabuddin Hindi who is famous by the title of 'Malik-ul-Ulema'. In his book 'Hidayat-us-Su'ada' (just as what has come in the book 'Durraril-Musawiya') he says: "The ninth Imam from the offspring of Imam Hussein is Imam, Hujjat-ul-Allah Qa'em Mahdi, the Hidden one. He shall live a long life just as Isa, Ilyas and Khizr (amongst the believers) and Dajjal and Sameri (amongst the infidels) have lived a long life.

Amongst them is Shaikh Muhammad famous as Khawja Parsa who in the margin of his book 'Fasl-ul-Khetab' (Just as what has been written in 'Durraril-Musawiya') says: "Caliphate and Imamat shall end in Mahdi. He is the Imam right from the time of his father's demise until the Day of Judgement. Isa shall pray behind him and acknowledge him and will invite the people towards his school of thought.

Amongst them is the inspired traditionist Shaikh Shaeer-ibn-Hajar Askalani, the author of 'Fath-ul-Bari-Fi-Shar-Sahih al-Bukhari'. In the book 'Al-Qaul-ul-Mukhtasar-Fi-Alamat-ul-Mahdi-ul-Muntazar' (just as what has come in Fotouhat - Islamiyah Vol.۲ Pg. ۳۲۰) he says:

"Sound traditions have determined for us the belief

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Mahdi's existence. Mahdi is the same person whose emergence shall coincide with the emergence of Isa and Dajjal. By Mahdi is meant this very personality and those ".before him were not Mahdi at all

Amongst them are some other learned scholars and mystics who have written such sayings and sentences about Mahdi in the form of poems and odes in Arabic and Persian Oust as the same has been written in "Yanabi-ul-Muwadda" and 'Manaqib'). These poems speak of Mahdi's existence and the fact that Hazrat is a living personality receiving his sustenance from his Lord. This is because they have depicted Mahdi with such positions as 'Vilayat', 'Imamat', 'Caliphate', Deputyship on behalf of .the Holy Prophet (S.A.W.A.) and the channel of divine blessings

Those wishing to know more should refer to books written by our scholars in this regard especially the book "Kashful-Astar-Fil-Gha'eb-Anil-Intezar" written by Haj Muza Hussein Nuri Tabarsi (may his dust be fragrant) - the Master of the 'Mujtahids' and the last of the inspired traditionists. The contents of this book are such that it .would quench the thirst of a thirsty person and cure the sickness of a sick person

MAHDI AND THOSE WHO HAVE SEEN HIM

Under this title we shall set forth three fine narratives as a means of cooling the heart .and not in the form of reasoning and argumentation

Firstly, Shaikh Abdul-Wahab Sha'rani in his book 'Tabaqat-Urafa' while writing about Shaikh Hassan Araqi says: I went along with Sayed Abul-Abbass Harithi to meet Shaikh Hassan Araqi. The latter said: Should I narrate to you the story of my life right from its beginning until now. I shall relate in such manner that as if you have been my intimate

”.friend right from childhood. I replied: “Yes, you may please narrate

He said: “I was a youth amongst the craftsmen of Damascus. On Fridays, we used to occupy ourselves in playing, drinking and gambling. It was on one of those Fridays that I received some sort of an inspiration from Allah that: Have you been created for such deeds? Therefore, I gave up my usual activities and fled away from my companions. They pursued me but could not find me. I entered the mosque of Bani-Umayyah and saw a person on the pulpit who was speaking about Hazrat Mahdi. By this, I became eager in meeting Mahdi. There was not a single prostration, which I used to perform and not ask Allah to fulfill my wish for meeting him. In one of the nights, while being engaged in the recommended prayers, I saw all of a sudden someone sitting behind me. He rubbed his hands over my back and said: “O my son, ”.the Compassionate Allah has granted your wish. I am Mahdi, what do you want

”?I said: “Win you come with me to my house

He replied: “Yes.” Then we went together and on the way he said: “Take me to some .lonely place.” I took him to a lonely place and he stayed there with me for seven days

The author of “Yanabi-ul-Muwadda” narrates on page ۴۵۵ (an incident) from the book “Kashful Ghumma” of Shaikh Ali-ibn-Isa Arbali who in the view of Shias and Sunnis is a reliable person. The said author relates as such: People narrate stories and incidents about the miracles of Imam Mahdi (May Allah be satisfied with him) which describing them would take a long time. However I shall narrate two of them which are closer to .our time and which have been narrated to me by a group of reliable brothers

First: There lived a man named Ismail-ibn-Hassan

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between the two cities of Hilla and Furat. My brothers narrate from Ismail that there appeared a boil on his left thigh, which was the size of the palm of ones hand. Doctors who looked at his boil expressed their inability in curing it. Thereafter, Ismail left for Samerra and visited the graves of Imam All Hadi and Imam Hassan Askari (May Allah be satisfied with them). Later he entered Sardab. There he beseeched the .Compassionate Allah and seeked help from Mahdi

Then, he entered the Tigris River, took the ritual wash and changed his clothes. Suddenly he saw four riders coming from the direction of the city of Samerra. One of them was an old man holding a spear in his hand while the other was a youth wearing colorful clothes. The one holding the spear was coming from the right flank while the other two were coming from the left flank. The youth who had put on colorful clothes was coming from the center. This youth asked Ismail as such: "Will you go tomorrow to your family?" Ismail replied: 'Yes'. He said: "Come close to me so that I can learn about your problem." Ismail went close to him. He bent down and pressed his thigh with his blessed hand and then sat back on his saddle. The old man who was holding a .spear in his hand said: You have been aired. He is your Imam

The four riders left and Ismail too followed them. "Imam said: Return back." Ismail replied: "I shall never separate from you." Imam said: "It is for your own good that you go back." Ismail replied: "I shall not part from you under any circumstances." The old man interrupted us and said: "Have you no shame! Your Imam has twice commanded you to go back and yet you are disobeying?" Ismail stopped. After Imam went forward a few steps, he turned back towards hind and said: "When you will reach Baghdad, the Caliph

Mustansi Billah will forcibly summon you. When he shall offer you something, you refuse to accept it. Also tell our son Razi'uddin to write on your behalf to Ali-ibn-Awaz. ".I will too beckon him to give you whatever you wish

After this Hazrat left with his companions and Ismail's eyes lay fixed at them until he could see them no more. He sat on the ground for some time and started to weep .because of his separation from them

He then went to Samerra where the people surrounded him and said: Why do we see you so much changed? What has happened?? Ismail said: Do you know who were these riders who had left the city and had gone towards the river? They said: They were from the nobles and are the owners of cattles. Ismail said: They were Imam and his companions. The one who had put on colorful clothes was Imam and it was he who rubbed his blessed hand over my wound spot. They said: Allow us to see for ourselves. When Ismail displayed his thigh to them there was not even a scar left to be seen. People started tearing his clothes to get lucky charm and then took him to the treasure house so that others could not reach him. Later, the Caliph's representative came and inquired about this incident and asked his name, his background, his native .place and the purpose his exit from Baghdad in the first week

The next morning after reciting his-prayers Ismail left the city of Samerra before a huge crowd. On the way he reached one spot where people had gathered in great number and were inquiring about his name, genealogy and the place from where he came. When they saw and recognized him by the afore-said signs, they began to tear his clothes and took them away as blessings. The Caliph's representative wrote a .detailed report on this incident and dispatched it to Baghded

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The minister called in Sayed Raziuddin to inquire from him the authenticity of this incident. When Raziuddin (who was one of Ismail's companion and had been Ismail's host before leaving for Samerra) and some others saw Ismail they descended down. When Ismail showed his thigh to them and they could not see any trace of the wound, Raziud din remained fainted for almost an hour. After gaining consciousness, he caught hold of Ismail's hand and took him to the Minister. Raziud din cried and said: .He is my brother and the most beloved of all men

The Minister inquired from Ismail about that particular incident and he in turn described it in length. The Minister ordered the doctors who had previously seen Ismail's thigh to come forward. When they arrived he asked: When did you last see his wound? They replied: Ten days before. The Minister displayed Ismail's thigh and when the doctors saw no trace of it, they said: This is the act of Messiah. The Minister .said: We know who has performed this act

The Minister took Ismail before the Caliph. The Caliph asked Ismail to give account and Ismail explained in detail all what had occurred for him. When the Caliph presented Ismail with a sum of one thousand dinars, the latter said: "How dare I take even a little of this offer." The Caliph said: "Whom do you fear?!" He said: "From the one who cured me because he has forbidden me from accepting anything from you." .On hearing this, the Caliph began to cry

Ali-ibn-Isa says: I was once narrating this incident to a group of people who were around me. Shamsuddin, who was Ismail's son was also present but I had then not .recognized him

".Shamsuddin said: "I am Ismail's son

?I said: Had you seen the wound on your father's thigh

He replied: At that time, I was only a child. However I had heard this matter from my parents, relatives and neighbors and saw the place of wound after it had been cured. .I could not find any trace of the wound and hair had grown on that spot

Ali-ibn-Isa further says: I inquired about this incident from Sayed Safi'uddin Muhammad-ibn-Muhammad and Najm'uddin Haider-ibn-Amir too and they informed ".me of this incident and said: "We had seen Ismail before and after his recovery

Moreover his son related to me that his father after his recovery, went to Samerra for .forty times so that he would perhaps get the honor of visiting him once again

Second: Sayed Baaqi Athwah Alawi Hasani related to me that his father Athwah did not acknowledge the existence of Mahdi. He would often say: "Whenever Mahdi comes and cures me, I will confirm the people's saying" (about Mahdi). When we had all gathered for the 'Isha' (night) prayers, we heard a shriek from our father. We went close to him and he said: "Imam passed from here at this very moment. Look out for him." We went in search for him but could not find anyone. We returned back and then :our father said

Someone approached me and said: 'O Athwah! I replied: "At thy service." He said: "I am Mahdi. I have come to cure you." He stretched out his hand, pressed my thigh and .then left

Narrator says: After this incident, he used to run like a deer and there was not a trace .left

.Ali-ibn-Isa says: I inquired this incident from Sayed Baaqi's son and he too admitted it

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CHAPTER SIX

Point

TRADITION ON OCCULTATION

MAHDI AND THE MANNER OF HIS OCCULTATION

MAHDI AND HIS PLACE OF OCCULTATION

SARDAB' (CELLAR) AND ITS VISITATION'

PHILOSOPHY BEHIND OCCULTATION

QUESTIONS ABOUT MAHDI'S FEAR

MAJOR AND MINOR OCCULTATION

?HOW PEOPLE BENEFIT FROM THE CONCEALED IMAM

MAHDI'S DEPUTIES DURING MINOR OCCULTATION

MAHDI'S DEPUTIES DURING MAJOR OCCULTATION

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(TRADITION ON 'GHAIBAT' (OCCULTATION

The author of "Yanabi-ul-Muwadda" (page ۴۴۷) narrates from the book "Fara'ed-us-Semtain" a tradition from Imam Muhammad Baqir (A.S.) who narrates from his father who narrates from Ali-ibn-Abi Talib who narrates from the Holy Prophet (S.A.W.A.) as such: "Mahdi is from my progeny. There shall be an occultation for him. When he emerges, he will fill the earth with equity and Justice just as it had been filled with ".cruelty and oppression

In the same book, on page ۴۴۸ its author narrates from Saeed-ibn-Jubair who narrates from Ibn-Abbass that the Holy Prophet (S.A.W.A.) said: "Ali is my 'Wasi' (legatee) and from his progeny shall come the Expected Qaem, Mahdi who shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression. I swear by Allah Who appointed me as a Warner and Glad-tider that whose belief will be firm in the Imamat of Mahdi during the period of his occultation will be more rare ".than red matches

Jaber-ibn-Abdullah Ansari stood and said: "O Messenger of Allah! Shall there be an Occultation for your 'Qaem' from your progeny?" He replied: 'Yes, I swear by Allah that He shall test the believers and destroy the un-believers (by means of Mahdi's Occultation) Thereafter he said: 'O Jabir, this affair is a divine affair and this secret is a divine secret. So be on guard against any kind of doubt in this affair, because .suspicion in divine affair is blasphemy

Again, on the same page of the afore-mentioned book, the author narrates from Hassan-ibn-Khalid who narrates from Ali-ibn Musa Ridha as such: 'Allah shall erase from the earth every cruelty and oppression by the hands of my fourth son from my progeny who shall be the son of the greatest and the best slave-girls. He is the same one in whom the people doubt

about his birth. He is the same one who shall go into concealment. When he emerges ...the earth shall be illuminated by the light of his Lord

Once again, in the same book (on page ۴۵۴) the author has narrated from Ahmad-ibn-Zaid who in turn has narrated from Debel-ibn-Ali Khuza'ee who with regards to his own presence before Imam Ridha and recitation of one elegy ending in (*) narrates that Imam Ridha said: - "The Imam after me is my son Muhammad and the Imam after him will be his son Ali. After him will follow Hassan and after Hassan shall come Hujjat Qaem the one for whom the people will await during his occultation and the one who will be obeyed during his reappearance. He will fill the earth with equity and Justice just as it had been filled with cruelty and oppression. About his uprising, my father has narrated from my grandfathers who in turn have narrated from the Holy Prophet (S.A.W.A.) that: "The example of (emergence of) Mahdi is like the example of ".Qiyamat which shall occur all of a sudden

The author of the afore-said book (on page ۴۸۸) has narrated from the book "Ghayat-ul-Maram" which in turn has narrated from the book "Fare'ed-us-Semtain" that Jaber-ibn-Abdullah Ansari has quoted the Holy Prophet (S.A.W.A.) as saying: "Mahdi shall come from my progeny. His name and agnomen shall be the same as my name and agnomen. Amongst all the people, he shall resemble me the most in appearance and character. There shall occur an occultation for him due to which nations shall deviate. Mahdi will emerge like a twinkling star and fill the earth with equity and .justice to the reverse extent it had been filled with cruelty and oppression

.Again on the same page of 'Yanabi-ul-Muwadda' he (i.e

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Shaikh Qunduzi) narrates from ‘Fara’ed-us-Semtain’ from Imam Muhammad Baqir from his grand-fathers from Ali-ibn-Abi Talib that the Holy Prophet (S.A.W.A.) said: Mahdi is from my progeny. There shall occur an occultation for him due to which nations shall deviate... He shall fill the earth with equity and Justice just as it had been .filled with cruelty and oppression

On page ۴۹۳ of the same book he has narrated from the book ‘Manaqib’ which in turn has narrated from Imam Muhammad Baqir that the Holy Prophet (S.A.W.A.) has said: “Blessed is the one who perceives the ‘Qaem’ from my Ahl-e-Bayt and believes him to be the Imam during his concealment (i.e. before his emergence) and befriends his friends and alienates his enemies. Such a person shall be amongst my lovers and .companions and they are the best of my people on the Day of Judgement

The author of the same book narrates from Abu Baseer who narrates from Imam Jafar Sadeq who narrates from his great grandfather who in turn narrates from Amir-ul-Mumineen that the Holy Prophet (S.A.W.A.) has said: Mahdi is from my progeny. His name shall be the same as mine and his agnomen too shall be the same as my agnomen. Amongst all the people he shall resemble me the most in appearance and character. There shall be an occultation for him due to which people will get deviated in their religion. Then Mahdi will emerge like a twinkling star and will fill the earth with .equity and Justice just as it had been filled with cruelty and oppression

In the same book, a similar tradition from Abu Baseer can be seen but with this difference: Mahdi shall emerge like a twinkling star and will bring along with himself (the provisions of the Prophet. (Till the end

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The author of "Yanabi-ul-Muwadda" (on page ۴۹۴) has narrated from Abu Baseer who in turn has narrated from Jabir-ibn-Yazid Ju'afi as such: I heard Jabir-ibn-Abdullah Ansari saying: The Holy Prophet (S.A.W.A.) told me: 'O Jabir! My legatees and the Imams of the Muslims after me are Ali, Hassan, Hussein, Ali-ibn-Hussein, Muhammad-ibn-Ali, famous as Baqir. O Jabir! You shall meet him and when you do so send my greetings upon him. After Baqir will come Jafer-ibn -Muhammad, Musa-ibn-Jafer, Ali-ibn-Musa, Muhammad-ibn-Ali, Ali-ibn-Muhammad, Hassan-ibn-Ali and 'Al-Qaem' whose name and agnomen are the same as my name and agnomen. 'Qaem' is the son of Hassan-ibn-Ali. Mahdi is the very person who shall gain victory over the East and West. Mahdi is the very person who will go into concealment from his companions views. No one shall remain firm in his Imamat except for those whom .Allah has tested their heartly faith

MAHDI AND THE MANNER OF HIS OCCULTATION

Ibn-Babwiyah has imputedly narrated from Sa'adibn-Abdullah (the one who had been present at the time of Imam Hassan Askari's death and burial ceremony) as such: "Countless number of people had gathered during Imam Hassan Askari's burial such ".that it was impossible for anyone to come together and forge a lie

The narrator says: In the year ۲۸۸ when eighteen years or more had passed from Imam Hassan Askari's demise, we presented ourselves before Ahmad-ibn-Obaidullah-ibn-Khaqan. He was the Caliph's representative in Qum responsible for collecting the tribute. He was amongst the severe enemies of the progeny of Abu-Talib. In that gathering discussion took place about the progeny of Abu-Talib who

were the residents of Samerra and their faith, piousness and bravery were such matters, which were mooted before the Caliph. Ahmad-ibn-Obaidullah said: In the city of Samerra and amongst the Alaw is, I have never come across a person like Hassan-ibn-Ali-ibn-Muhammad -ibn-Ridha and I have not heard anyone amongst the kings and all the Bani-Hashim possessing such chastity, nobility, magnificence and .munificence like him

He was given more priority than (ever) the aged peoples. Similarly the commanders, .Ministers, writers and common people respected him very much

Ahmad-ibn-Obaidullah says: One day I stood besides my father who was in the state of dying. Suddenly, a guard approached my father and said: "Ibn-Ridha (i.e. Imam Hassan Askari) is standing besides the door." My father shouted loudly and said: "Allow him to enter." Suddenly I saw a young man possessing wheatish complexion broad eyes, good physique, good appearance, good figure and appalling presence approaching us. As soon as my father saw him, he went forward to welcome him. I had never seen my father doing the same for any of the Bani-Hashim or the leaders and companions of the Caliph. When Imam Hassan Askari came near, my father hugged and kissed his blessed face and hands. He caught hold of Hazrat's hands and offered him his own place. He himself sat facing Imam Askari and began to converse with him. He would address Imam by his agnomen (i.e. he would say 'O Abu .Muhammad) and would often express his willingness to sacrifice his life for him

I was surprised by my father's behaviors. At that moment, the guard once again ".approached my father and said: "M (who was the Caliph) has come

Whenever M would come to meet my father it was

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customary for my father's guards and other special men to line up in two rows right from the place of my father's sitting until the doorway of Caliph until M would come and then return back. In spite of realizing that the Caliph was going to come my father was still looking at Hazrat's face and conversing with him until the Caliph's special servants were seen. At that moment, my father told Imam as such: "May I be sacrificed for you. Whenever you wish, you may go." My father commanded his servants to take Imam Askari from behind the rows so that the Caliph would be unable to see him. Once again my father hugged and kissed his blessed face and .hands and then allowed him to go

I told my father's door - keepers and servants as such: 'Woe be upon you all. Who !?was this man that my father respected and honored him so much

They replied: "This man is from the Alawis whose name is Hassan-ibn-Ali and is ".famous by the title of Ibn-Ridha

My astonishment increased. I passed the whole of that day thinking about the great man, about my father and the actions which had displayed until night approached. After the Isha (night) prayers it was always my father's habit to sit and look over the letters and petitions. After he finished reading the letters, I went and sat besides him. My father said: 'O Ahmad, what do you want? I replied: 'I wish to ask you a question ".by your permission. He said: "Ask me whatever you wish to ask

I said: Who was that man whom you respected, honored, glorified and paid tribute so much so that you expressed your willingness to sacrifice your own life and your ?parents lives for him

He replied: "He was Ibn-Ridha, the Imam of the Shi'ites." After a moment's silence my father continued and said: If the

Caliphate is taken away from the Bani-Abbassids, no person is more worthy to it than this man because of his majesty, chastity, good behavior, self-continence, piety, worship, good morals and virtuous deeds. If you had seen his father you would have .found him to be a great, glorious and benevolent man

By listening to these talks, I plunged myself deeper into the sea of thought and amazement and became furious of my father for speaking in this manner. Later on, I did nothing but inquired about Imam Hassan Askari and his affairs. Regarding him, all and all - i.e. leaders, writers, judges, jurisprudents and the common people expressed his grandness, nobleness, dignity and high personality. Moreover they gave him priority over Bani-Hashim, the aged and all other classes of people. All of them would ".say: "He is the Imam of the Shi'ites

This great man's position and dignity increased in my view because, none from the .friends and enemies said anything but good things about Imam Hassan Askari

A person who was from the Ashar'ites said: 'O Abu Bakr! How is this man Jafar, the ?brother of Imam Hassan Askari

He replied: 'Jafar is not a man to be asked or rather compared with Imam Hassan Askari. Jafar is a transgressor, adultere, wine-drinker and an ill behavior personality. I .have found fewer people like Jafar who are disgraceful and ignorant

I swear by Allah that when news of the demise of Imam Hassan Askari reached the Caliph and his companions I witnessed some unexpected scenes, which was very :astonishing for me. The incident was as follows

When Imam Hassan Askari fell ill, the Caliph called for my father to inform him about Imam's illness. My father

immediately rushed for the Capital and soon returned back. He came back with five special and trusted men of Caliph who were all reliable to him and one of them was Nuhrair Khadem. He ordered these five men to protect Imam's house and inquire of his health. He called for several doctors and charged them with the responsibility of looking after Imam every morning and night. Two days later, news came of Imam's deteriorating condition. My father rushed to visit him and commanded the doctors not to leave Imam alone. Afterwards, he called for the Chief Judge and ordered him to bring ten of his companions who were reliable from the view - point of faith, trustworthiness and piety. The Chief Judge summoned those ten men to Imam's house and ordered them to remain besides Imam day and night. They too remained .at Imam's service until he passed away

Imam Hassan Askari (A.S.) passed away in the month of Rabi-ul-Awwal ۲۶۰ A.H. and a .tumult took place in the city of Samerra

The Caliph sent several of his men to Imam's house and they in turn searched Imam's rooms and sealed off everything they could find. They also searched for Imam's son (i.e. Imam of the Age) They brought mid - wives in order to examine the slave-girls (of Imam Hassan Askari). One of the mid - wives said: "So and so slave-girl is pregnant." The Caliph charged Nurair Khadem, his companions and other women to keep watch .over her

Thereafter, they became busy in Imam's funeral and the entire city came to a standstill. The Bani-Hashim, the commanders, writers and all the common people attended Hazrat's funeral. On that day, the city of Samerra resembled the day of Judgement. As soon as Imam's body was given the ritual wash and was shrouded, the Caliph sent forward Abu

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Isa Mutawakkil to recite prayers over Imam's dead-body. When Abu Isa came close to Imam's dead-body, he lifted the shroud and exposed his face to the Bani-Hashim, (who were from the Alawites) Abbassids, commanders, writers, judges, juisprudents and the common people and then said: This man is Imam Hassan Askari who has died a natural death. During the entire period of his illness, so and so doctor, so and so judge, so and so trusted person and so and so just person had been present and they can all bear witness on this affair. After this, he covered Imam's face and recited prayers over his dead-body and in his prayers he recited five times 'Takbeer' (inaugural phrase). By his commands, Imam's dead-body was taken out from his .house and was laid buried in his great grand- father's house

After Hazrat's burial and the people's dispersal, the Caliph and his companions engaged in seeking the whereabouts of his son (Imam of the Age). They properly searched various houses. They desisted from distributing Hazrat's inheritance. Those people who were charged with the responsibility of keeping watch over the slave-girl continued their task for two years until they realized that she had not been pregnant. Thereafter, they distributed Hazrat's inheritance between his mother and brother (Jafar-e-Khazzab). Imam Hassan Askari's mother claimed that she was the legatee of Imam and the same too was proved before the Judge. Meanwhile, the Caliph was still .in pursuit of the Imam of the Age

After distribution of the inheritance, Jaffar-e-Khazzab approached my father and said: "Grant me the status of my father and brother (i.e. the position of Imamat) and I ".Will in turn, give you twenty thousand dinars

:On hearing this, my father became furious and said

O stupid person! The Caliph strikes the people with his"

sword and lashes them with his whip in order to take back their belief in the Imamat of your father and brother. In this regard, he has strived a lot but has remained unsuccessful till today. If, in the eyes of the Shi'ites you are the Imam, then you are no more dependent on Caliph or others for giving you the position of Imamat. Conversely, if you are not the Imam before the Shi'ites, the Caliph and others cannot .procure this position to you

When my father realized his stupidity and ignorantly ordered his men not to allow him from attending his gathering any more. Thenceforth, he did not attend until my father .died

At present too, the Caliph is still in pursuit of the Imam of the Age but with no trace of ".him

Muhammad-ibn-Yaqoub Kulaini has imputedly narrated the afore-mentioned tradition in the first volume of his book "Usul-e-Kafi" in the chapter "Birth of Imam (.Hassan Askari" (A.S

Muhammad-ibn-Hassan Tusi in his book 'Fehrest' in the chapter "Life of Ahmad-ibn-Obaidullah - ibn Yahya" has also narrated the afore-mentioned tradition but with a .minor difference

Ahmad-ibn-Abbass-ibn-Muhammad-ibn-Abdullaha Najashi has also narrated the ."same tradition in his book "Fehrest

The author says: "Shaikh Mufid in his book 'Irshad', Fazl-ibn-Hassan Tabarsi in his book 'El'am-ul-Warah' and Muhammad-ibn-Mohsin (Faiz-Kashani) in his book 'Wafi' ".have narrated the afore-said tradition from Muhammad-ibn-Yaqoub Kulaini

Muhammad-ibn-Muhammad-ibn-Nu'man (i.e. Shaikh Mufid) in his book 'Irshad' says: Imam Hassan Askari fell ill

on the first day of Rabiul-Awwal in the year of ۲۶۰ A.H. and passed away on the Friday the eighth of Rabiul-Awwal of the same year. At the time of his demise, Imam Hassan Askari (A.S.) was twenty-eight years old. He was laid to rest in the same house, which he had in Samerra and where his great-father was buried and appointed his son for the establishment of the just government. Imam Hassan Askari (A.S.) would keep secret the birth of his son and would conceal his affairs because situation of that time was unfavorable. The Caliph of that time searched severely for Imam's sons and strived to know about their affairs because belief on Mahdi had become widespread amongst the Shiah Imamiah and who were expecting him to come. During his life, Imam Hassan Askari never disclosed his son in public and after his demise too, the enemies never got the chance of recognizing his son. Jafar-ibn-Ali (i.e. Jafar-e-Kazzab) took away Imam Hassan Askari's inheritance and strived hard to imprison his wives and slaves. He rebuked and reprimanded Imam's companions just because they were awaiting his son's appearance and had faith in his Imamat. He even encouraged the people against them so that in this manner he would be able to strike fear in their hearts and bring pressure on them. As such, Ima's followers were subjected to all sorts of persecution like arrest, imprisonment, threat, insult, abasement and objectness. On the other hand, the Caliph did nothing to assist them. Apparently, Jaffar-e-Kazzab derived inheritance of Imam Hassan Askari and strived to take his brothers place and become the Imam of the Shi'ites. However, none of the Shi'ites accepted his Imamate. Thereafter, he sought the Caliphs help and asked him to bestow the position of Imamate on him. He even agreed to donate huge sums of money but all these were of no avail.

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The circumstances of Occultation of Abul-Qasim Muhammad-ibn-Hassan Mahdi (A.S.) (which we have previously mentioned) is correct in the views of we Shiah-Imamiahs and the manner of his concealment is the same as what the great scholars and traditionists (whom we trust and rely on their saying) have narrated.

However what some of the common Shia's say in this regard and the Sunni scholars attribute them to us is lacking in any evidence and proper transmission.

What we had previously mentioned about the circumstances of Mahdi's occultation is correct in our view but such matters like: where was Mahdi at the time of his father's demise? Where did he go into concealment or in which portion of his house he concealed himself? Whether he went over the top of his house or went down in the 'Sardab' (Cellar)? Whether he hid himself in the house or fled from its door? Are all uncertain.

Verily, what appears customary is that he should have remained in the house besides his great father at the time of his father's demise why shouldn't it be so, especially if we consider that Mahdi at that time was only a child (apparently) and besides had no other place other than his parents house. Perhaps this matter can be inferred from the tradition of Ahmad-ibn-Obaidullah-ibn-Yahya-ibn-Khaqan because Hazrat at that time was in his own house and he disappeared without the people being aware of him. Although the Caliph and his followers and helpers were in search of him, yet they could not find him. Previously it was mentioned that the Caliph had put his trusted men in charge of looking over Imam Hassan Askari at the time of his illness pretending to

be his helpers because on that day none were present except ‘Aqid’ the servant and .‘Siqal’ who was Mahdi’s mother

The Caliph had appointed ten of his trusted men under the pretext of serving Imam (A.S.). However his only purpose was to get information about Mahdi’s whereabouts because it was normal for a child like Mahdi to be present in his parents house especially at that time when his father was on the verge of departing from this world. However Allah did not wish that they should become informed of Mahdi and so kept .his affairs concealed from them

Verily, the One who protected Musa-ibn-Imran in the middle of the sea while the waves were driving him to the left and right and the God Who protected Musa (Moses) in his infancy in Firaun’s house is Powerful enough to protect our Master Mahdi in his .own house

The God Who protected his great grand-father on the day when he fled from the enemies hands towards the cave and kept secret his trace from the enemies and saved him by His Power and Strength is not helpless in protecting our Master, Mahdi .(AS.) who was then five years old living with his parents

I do not deny this matter that protection of our Master, Mahdi at the age of five or six is something unusual. Rather, I am forced to say: Protection of Hazrat at that time was through unseen channels and even if it was through ordinary channels we are compelled to say: These channels are rare and impracticable for majority of the .people

In short, our Master, Mahdi (AS.) apparently went into concealment either from inside or outside his own house without its particulars being known to us. Allah knows better .this matter

:Here it is worth mentioning the following point

Whatever a group of learned Sunni scholars and some of the Shia writers have mentioned about the characteristics of Mahdi's occultation are all lacking authentic .reference(s). How good it would have been if they had mentioned those references

SARDAB (CELLAR) AND ITS VISITATION

From the book of "Sawa'eq" it appears that the Shia Imamiah's or a group amongst them reckon that Mahdi (A.S.) has concealed himself in the cellar. They expect him to emerge from this cellar and they stop near its door with their horses and await his reappearance. How good it was if the author of "Sawa'eq" had mentioned the .reference of this talk

I think the author of "Sawa'eq" has neither emerged from the land of Hejaz nor entered the country of Iraq nor visited Samerra. Otherwise, he would have realized that this matter bears no truth. Apparently, the source of this reckoning that the Shias believe Mahdi to have disappeared in the Cellar is this that they see the Shia Ithna-Ashar visiting the holy place of 'Sardab' (Cellar). It is necessary over here to mention .(the reason for visiting the holy place of 'Sardab' (Cellar

Therefore we say: As per the historical books, the holy courtyard which is the mausoleum of Ali-ibn-Muhammad Hadi and Hassan-ibn-Ali Askari and that courtyard which is behind their holy mausoleum and that courtyard in which the cellar is located were all places of residents of those eminent personalities. Some of the great Islamic .scholars like Thaqatul-Islam Nuri have stressed on this matter

Since Mahdi (A.S.) is not having any specified place to be visited, it is better to visit him in his house. On the contrary, it even seems proper to visit his house itself because visiting the friends' houses after they have left it is amongst the

(customs in force. (Amongst friends

(In this regard, a poet says:(۱)

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Verily this matter has been the reason for the Shi'ites visiting the Cellar even though this reason is hidden and unknown to many. Visiting the 'Sardab' (Cellar) is a good trend and a cordial custom which has become the motto of the Shi'ites and how good and proper this act appears to be even though I have not seen any text or traditions in .this regard

Rather, we have not come across any of the books with any supported tradition, .'which command us to visit Hazrat Mahdi (A.S.) especially in the place of 'Sardab

We Shias believe that our Master, Mahdi (AS.) is a living being who receives his .sustenance and hears words and answers

Mahdi is the same Imam through whose obedience we should be 'upright' in the divine religion. Mahdi is the one who is the channel between God and us. His 'Ziarat' (visitation) is correct; focusing (our attention) on him is permissible; conversing with him in every place and time and in any language is permissible. In this regard the holy 'Sardab' possesses no special specifications except what we have mentioned before. Similarly, the Ziarats (visitations) which have come are not possessing any .specification even though is preferable

The houses over which tens of years have passed; the place where God has been worshipped; the place where God has been remembered; the place where prayers have been performed for days and nights and the place where the sound of recitation of Quran has been raised are worthy enough to

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١ – Amongst the houses I pass over the house of Laila I kiss this wall and that wall. Love of the house has not captivated my heart but the love of the one who was residing in it has captivated my heat.

be honored and visited and at the time when a pilgrim enters them, he remembers its .dwellers

One of the main reasons as to why such holy houses and especially 'Sardab' (Cellar) are visited is this that its owners are alive - the owners who cannot reside in them and have in fact deserted them out of fear of enemies. Besides, we are in need of Mahdi .(AS.) and are deprived of his favors

Visitation of these houses with such reminiscences will naturally move a pilgrim's heart who happens to be a Shia. How often a pilgrim weeps, sends out a shriek, implores involuntarily and requests God to hasten the emergence of Hazrat. Verily, .factors of intimacy and heartly - relation greatly influence a man's nature

PHILOSOPHY AND REASON BEHIND OCCULTATION

Discussion on Occultation is a vast topic and traditions in this regard are many. What is necessary for us to know is the following: Is there anyone to ask about the philosophy behind Occultation and is there anyone who can say: Since I do not know the reason behind Occultation, I do not believe as you do in the existence of Mahdi and I further say: if as per what you say, Mahdi is the Imam, then it is necessary for !him to appear amongst the people and walk in the market-places

We say: Concerning the numerous 'Mustafiza' traditions which we previously mentioned and few more of which we shall inform you about later on, Mahdi the Expected one is Abul-qasim Muhammad-ibn-Hassan Askari who was born on ١۵th Shaban ٢۵۶ AH. Besides, we have also mentioned to you the names of those learned .scholars who have approved the above point

Since Allah is All-Wise, He would never Command nor forbid any matter or action .except out of prudent Knowledge

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The same is true for this particular matter. All that Prudent Knowledge is referred to those charged with a duty because, in the Holy presence of God, there exists no want and His Holy Self is Needless and All-Sufficient. Thus every action of God is in conformity with Prudent interests whether we realize those interests or not and .whether we perceive those reasons or not

From the known affairs where not even a single person dispute is this that every voluntarily and in-voluntarily incidents and affairs which occur in this world should be as per the Divine prudency and rather as per the Divine Will. Amongst these affairs, the most important of them is the Occultation of Mahdi (A.S.). Based on this principle, the Occultation of Mahdi must be as per prudency and wisdom, whether we perceive .it or not and whether we understand its reason or not

If we do not believe in what we have said, we are helpless in denying an affair for which we do not possess any reason of its denial - Firstly that Mahdi is the same Muhammad-ibn-Hassan Askari. Secondly that he is hidden from the views. (Its .(meaning will be mentioned later on

.Thirdly that his Occultation has taken place by the Will and Decree of Allah

If you pay attention and deliberate over each of these three affairs, you will realize that denying any one of them will not be rationally and traditionally permissible. So we are bound to believe that the event of Mahdi's Occultation is in accordance with .Prudency. Otherwise, we have to deny one of the three afore-said affairs

Saduq in his book "Elalush-Sharayeh" has narrated from Abdullah-ibn-Fazl Hashami as saying: "I heard Sadeq Aal-e-Muhammad saying: "For the 'Saheb-e-Amir' (Master of the

Affairs) there shall occur an occultation during which every men of vanity will fall into ".doubt and skepticism

?I said: May I be sacrificed for you. For what reason

.He replied: For a reason, which we are not at liberty to divulge

?I asked: What is the reason for Hazrat's Occultation

He replied: The reason for Hazrat's Occultation is similar to the reason for .concealment of the past Divine Proofs

The reason behind Mahdi's Occultation will not be disclosed but after his emergence just as the reason of Hazrat Khizr's actions (meaning the drilling of a hole in the boat, the killing of a lad and the repairing of the wall) was not divulged until Musa and Khizr decided to part company. O son of Fazl. This affair is a divine affair, this secret is a divine secret and this concealment is a divine concealment. We must accept that all .His actions are based on Wisdom, even if the reason for them is not known to us

.This saying is the truth, which should be confessed and certified by every Muslim

Verily, very often a person seeks the reason and philosophy for some of the Divine Acts for the sake of gaming certainty and tranquility of his own self and not that he wishes to use his confirmation and rejection as a means for perceiving the reason of .Divine actions or not

Therefore, before mentioning the philosophy and reason for Occultation we are bound to briefly present certain preliminaries. Those interested to know its details should refer to books which have been written in this regard. The preliminaries are as :follows

An invitor who invites the people towards his call is bound to take resort to the apparent and ordinary channels. For achieving his aims it is not permissible for him to refer to the

unseen and supernatural channels because doing so would destroy the essence of reward and punishment. Rather the coming of Prophets and Messengers would all .come to vain

A Prophet and 'Wasi' (۱£gatee) are the same as far as the afore-said matter (invitation) is concerned and this matter is in fact one of the essential conditions of an evangelist (whether he may be a Prophet or an Imam). However there exists a difference between a Prophet and an Imam from another view-point and it is as such: As a Prophet is the establisher and founder of religion it is obligatory for him to start his invition and mission in a customary manner and notify the people about the .(ordinances (as against an Imam

Since argumentation has been completed upon the people through a Prophet, it is necessary for the people to ask and inquire from an Imam. It is not obligatory for an .Imam to invite the people and then guide them

Rather it is obligatory upon the people to approach the Imam and receive the religious commandments from him, protect him and ward off the enemies from him just as it was obligatory, for the people to protect their Prophet and receive the religious commandments from him. When the people begin to lapse such duties and forsake their Imam and the Imam in turn fears from being killed by his enemies and finds none to defend him from his enemies it is permissible for him to isolate himself from the people and leave aside the duty of invitation and propaganda. This .responsibility is directed towards the people and not the Imam

The views of 'Muhaqqeq' i.e. Khawja Naseer Tusi too are the same. In his book 'Tajreed' he says: "The presence of Imam is one grace and his domination is another and his absence is due to our sake. Now that you have understood this matter, we say: We may mention the following as the

:”reasons and philosophy behind the Occultation of Imam-e-Zaman

Firstly: FOR RECTIFYING AND PUNISHING THE SHIAS AND RATHER ALL THE :OTHERS

If a Prophet or an Imam is present among a nation and that nation does not rise for his obligatory rights or does not obey his commands and in short, the Prophet’s invitation leaves no impression on the nation and rather they exceed the limit and cause harm to their Prophet, it is permissible for the Prophet to abandon and isolate his nation so that in this manner he rectifies his nation. Perhaps in this manner, the nation concerned would stop its rebellion and begin to adopt the path of guidance. Perhaps they would seek benefit from the Prophet existence and an Imam too would :act as a preacher, guide, leader and the one inviting the people. The Divine saying

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.stems from this very aspect

When isolation and abandonment of invitation becomes the means for rectifying a nation then it is prudent to do the same even though people may be unaware of this matter. Moreover it would be beneficial to them even though they may not possess understanding of the same. This isolation and abandonment of invitation does not possess any fixed limit and boundaries and in fact, one cannot say anything about their limit. Rather its limit and duration depends on the nation turning back from its deviated path and becoming enlightened after heedlessness. It depends on the .people’s awareness of the benefits of the presence of the Prophet or an Imam

History bears witness that Ahl-e-Bayt, Revealation, Messengership and Aal-e-Mulmmmad had to face too many

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calamities such as: Hardship, suffering and non-revolt for the sake of the people instead of that right which Allah had set as the reward of this Messengership. Surely, they were always subjected to severe persecution and pressure such as being taken .captive, imprisoned, hanged, expatriated, exiled and dispersed here and there

Mahdi, the Expected one is aware of all such matters and knows that he too would be subjected to such cruelties and oppression. Rather, id would be much more sever, greater and bitter in nature because people are aware of Hazrat's objectives and are aware that Hazrat would give orders to rise with their arms. Thus Mahdi has isolated himself from the nation treatment as his father, fore-fathers, cousins, and nothing but to train the nation, make them aware, bring them back on the path of guidance and to seek his own just right. The author of Elalush-Sharaye has narrated a tradition from Imam Muhammad Bagr (A.S.) as such: "When Allah does not Wish that we should ".remain amongst a group, He holds us back from them

Secondly: FREEDOM IN INVITATION AND FREEDOM IN ACTIONS

Anyone who wishes to rise for rectifying a nation in either worldly or religious matters should posse friends and companions and have a pact with some of the superior men so that they either remain his helpers or at least do not create any obstacles for him. The essential condition of this pact and agreement is this that he should stop interference and invitation (of the people) and be congenial with them (so) that he may have remained loyal to his pact until his affair and the time of pact and agreement come to an end and he deals with them in the same manner as he deals with others. This means that some of the commandments should not be

implemented with respect to those who have concluded a pact with him and he deals :with them contrary to the realities because of fear and dissimultation. Thus Allah says

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except the polytheist with whom you have a valid peace treaty and who have not... broken it from their side or helped others against you. You (believers) must fulfil the .terms of the peace treaty with them

When Mahdi (A.S.) shall emerge, he is bound to invite (the people) through ordinary channels and his duty would be to judge according to the realities and not to fear anyone just as the same can be found in most of the traditions. This is because Mahdi's period is the period of emergence of truth, the most sparkling emergence and so, fear and dissimulation are inconsistent with this matter. This requires that he should not have allegiance of anyone upon his neck. Indispensably, he should be needless of any pact and agreement, which would result in dissimulation. This would .occur only when the ordinary channels for his assistance come to halt

Shaikh Saduq in "Kamaluddin" has directly narrated from Hashim-ibn-Salem who in turn has narrated from Imam Sadeq (A.S.) as such: "The 'Qaem' shall emerge without ".having allegiance of anyone on his back

In the same book, Shaikh Saduq directly narrates from Hazrat Ali-ibn-Musa ar-Ridha who said: "I am as though seeing my Shias - at that time when they will have lost my fourth offspring - then, they will search for him like the cattles pursuing grazing lands ".but will not find him

"?Narrator says: I asked: "For what reason 'O son of Messenger of Allah

.He replied: It is because their Imam will disappear

?I said: Why will he disappear

He replied: "So that when he emerges with the sword, he will not have anyone's allegiance on his neck."

Thirdly: MAKING PERFECT THE PEOPLE AND IMPROVING THEIR LOT

Amongst the well-known facts which is not a subject of dispute is this that there exists differences in people's aptitude with regards to tolerance of duties, acquisition of knowledge and various other sciences. Differences in levels of faith, differences in recognition of Prophets and legatees and differences m the Divine laws too are the result of differences in people's aptitude. Verily, God does not make anyone responsible but as per the level of his aptitude.

Rather, how often it happens that when duties exceed a person's ability and teachings his aptitude the very purpose (for which the duties and teachings were given) is lost. Moreover, he would resort to disobedience or would become an apostate or still further, his ignorance would increase more than before. The verse of the Holy Quran says:

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('O Lord, do not burden us with that which we cannot bear).

It is said that if Abuzar knew what was going on in Salman's heart, then he would have become an apostate or would have died.

Shaikh Kulaini in "Kafi" has narrated from Imam Sadeq (As.) as such: In Ali's (A.S.) book it is written: Dawoud said: "O Lord reveal to me the truth as it is (with Thou) so that I can judge accordingly. It was replied: You do not possess the strength to bear this affair."

Hazrat insisted until God accepted.

One day a person approached Hazrat Dawoud with a complaint about another person and said: This man has taken

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away my wealth. God revealed to Dawoud that the claimant had killed the defendant's father and plundered his wealth. Hazrat Dawoud ordered for the claimant's death until he was killed. His wealth was seized and given back to the defendant. People were amazed by this incident and word on this matter went around until it reached Hazrat Dawoud's ears. He became worried by these talks and requested God to relieve him from this uneasiness. Afterwards, God revealed to Dawoud as such: 'You should judge amongst the people by means of witness and ...evidence and persuade them to swear in My Name

Imam Sadeq (A.S.) said: "If people knew how Allah has created them, then none ".amongst them would find fault with the other

Imam Muhammad Baqer (A.S.) said: The believers possess (various) ranks and positions-some of them have one rank, while some others have two, three four, five, six, seven ranks. If faith of the second level is conveyed to a person having faith of the first level, he will be unable to keep guard over it and if faith of the third degree is ...conveyed to a person possessing faith of second degree, he will be unable to hear it

It has come down from traditions that when Mahdi emerges, he will rule as per his own knowledge; he will spread the true 'Ma'aref' (Divine Sciences) amongst the people; he will enliven the holy religion of Islam and will annul all that is not in Islam and has been added to it such that people will imagine that Mahdi (A.S.) has brought a .new religion and a new Book

Verily, the execution of such reforms and dissemination of the realities the ways it should and must be carried out requires much more perfect aptitudes and intellects than what

.we have today

Perhaps, postponement of Mahdi's emergence and continuation of his occultation is because of the hope of achieving perfection and development which, by the blessings .of various sciences, is on the increase day by day

The magazine "Al-Helal" published an article about Resurrection a few years ago under the title "Does there exist a world after (the end of) this world?" and while replying to this question, it emphasized that a day will come when the literary and .scientific world will reach its perfection like the material world

Surely, very soon men shall become aware of the literary, scientific and ethical world - more than today when he is cognisant of the material world. Why shouldn't it be so especially when man has already perceived that the material world has ruined his rights and has put him in pressure and torment. Soon man shall witness how the earth .will be illuminated by the Divine Light and by means of Mahdi's emergence

:Fourthly: TEST AND EXAMINATION FOR THE PEOPLE

Amongst Allah's ways which is still prevailing amongst His servants - right from the time He appointed the Prophet - (and Allah's ways never alter or change) is the matter of human evaluation and examination so that the one who is destroyed is done so on the basis of witness, and proof and the one who is enlivened is done so on the basis of witness and proof and the level of their faith and reality is manifested - Rather their own condition becomes known to themselves. Verily, it often occurs that .man's condition is unknown and remains a secret even for himself

,The Divine Shariats (laws) contains literary, material

worldly, spiritual, individual and social programs and teachings. This world is a school and the Prophets are teachers and evangelists. Every school or lesson requires an examination appropriate to it. The phenomenon, which occur in this world are a sort of examination. The effect of those lessons on the people can be ascertained :predominantly be means of such examination- as Allah says

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.Alif Lam Mim

?Do men think that they will be left alone on saying, We believe, and not be tried

The holy Islamic Shariat (religious law) is the most perfect of all the other Shariats. In the Islamic Shariat we find such divine sciences and instructions which cannot be found in other Shariats. So all that was prevalent amongst the previous nations such as the various tests and examinations should, out of necessity, prevail in this nation .too because this general rule comprises those lessons and even more than that

Amongst the most important matters by which the previous nations were subjected to evaluation and examination was the matter of occultation of some of their Prophets. Then, the same occultation should occur for the leaders of this nation too just as the Holy Prophet (S.A.W.A.) went into concealment in the mountain pass of Abu-Talib for a period of thirty years. Amongst the concealment of Mahdi so that the path of guidance is distinguished from the path of deviation and a believer is distinguished from a hypocrite like some of the Prophets' concealment, the concealment of Mahdi is the greatest test and examination for Shi'ites and rather for the non-Shi'ites making no difference as far as the duration of concealment is- .concerned

Shaikh Saduq in "Kamaluddin" has imputedly narrated

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:from Sadir Sairafi as such

I along with Mufazzal-ibn-Omar, Abu Basir and Abaan-ibn-Tughlab got the honor of“ meeting Imam Jafar Sadeq (A.S.). We saw Hazrat, sitting on the ground having put on a collarless cloak, which had two short sleeves. He was weeping like a woman weeping over her lost dear one. The signs of grief and sorrow were visible on his blessed face and tears were flowing from his eyes. He was moaning and saying: ‘My master, your Occultation has snatched away the sleep from my eyes. It has taken away my comfort and has deprived tranquility from my heart. My master, your occultation has fastened my grief and sorrow forever. Due to loss of friends one after the other, our gathering has been broken. I do not feel the tears of my eyes and the yelling and crying of my heart which result from the past calamities and hardships but that I see the same in my imagination which is greater, more sorrowful, severe and .unknown than all other difficulties

Sadir says: Our mind became perplexed (by witnessing Imam’s condition) and our hearts became upset as a result of Imam’s terrifying words about the destructible events. We thought that the calamities and misfortunes of the day, which had befallen .on Imam had brought him to this state of grief and sorrow

So we said: ‘O son of the best mankind. May Allah not cause you to cry. For what ?reason are you weeping and what has made you to moan to such earnest

Narrator says: Hazrat Sadeq (A.S.) heaved a sad sigh which caused pain to his heart and then said: ‘This morning when I was looking at the book of ‘Jafr’ (the book which contains knowledge on deaths, calamities, misfortunes and knowledge about the past and future and which was

exclusively given to Muhammad and his progeny by the Exalted God) I came across such matters like the Qaem's birth, occultation, delay in reappearance, his long-life, the sufferings of the believers at that time, the appearance of doubt and uncertainty in their hearts because of Hazrat's prolonged occultation, the deviations that will occur for majority of them and shirking of the Islamic obligations on their part :whereas Allah says

(*)

".And We have made every man's actions to cling to his neck"

.("Here refers to the "Wilayat of the Holy Prophet's progeny (*))

.These events have overpowered me with grief and sorrow

We said: 'O son of the Messenger of Allah, we will be honored if familiarized us with .some of those things over which you have knowledge

Imam Sadeq (A.S.) said: The three characteristics which Allah has assigned for three .of His Prophets has been assigned for our 'Qaem' too

First of all, the Qaem's birth is the same as was the birth of Musa. Secondly, his occultation is the same as was the occultation of Isa and thirdly his delay is the same .(as was the delay in the coming of Hazrat Nuh (Noah

In addition Allah has set the long-life of Hazrat Khizr as a proof for the Qaem's long-.life

Narrator says: I said: 'O son of Messenger of Allah, explain these affairs so that they .become clear for us

He replied: With regards to Musa's birth, it should be said that when Firaun (Pharaon) realized and feared that his kingdom would fall by Musa's hand, he summoned the wizards. The wizards guided Firaun in the genealogy of Musa

".and said: "Musa shall come from Bani-Israel

As a result, Firaun always ordered his men to slit the bellies of the pregnant women belonging to the tribe of Bani-Israel. For this purpose, (i.e. for killing Hazrat Musa) they murdered more than twenty thousand new - born babies. However they failed to kill .Hazrat Musa as All-Mighty Allah protected him

Similarly, when Bani-Ummayah and Bani-Abbass realized that the downfall of their cruel kingdom and empire would take place by Mahdi's hand, they set up enmity with us and engaged in killing and exterminating the descendants of the Holy Prophet (S.A.W.A.) with this idea that amongst them, they would be killing the 'Qaem' too. However Allah does not let anyone from the oppressors to know His task save He .shall complete and perfect His Light even though the polytheists may dislike it

With regards to Isa's (Jesus') Occultation, the Jews and Christians arrived at a mutual agreement that Hazrat Isa had been killed. However Allah, the Glorified refuted their :view as per these Divine words

(*)

(And they did not kill him nor did they crucify him, but it appeared to them so)

Similarly, during the occultation of our 'Qaem', the Islamic 'Ummah' (nation) will at any time deny him due to the length of his occultation. Then, some of the deviated amongst them shall say: The 'Qaem' is not yet born. Some others will say: The 'Qaem' not only is born but also dead. Others who shall say that the eleventh Imam was barren will become apostates. Still others who would say that Imams are more than thirteen will deviate from the true religion. Yet others will disobey Allah because of their saying that the

.Qaem's soul has become manifest in the body of another one

The incident of Hazrat's Nuh delay is that since he asked Allah for his nation's .punishment, Allah sent Gibra'eel (Gabriel) with seven date-seeds

Gibra'eel said: 'O Nuh! Allah, the Exalted says: "These people are My slaves and My created ones. I do not Wish to destroy My slaves in a lightening but after underlining invitation and completion of argumentation. So continue inviting your nation until I bestow My rewards upon you. Plant these seeds because you will attain salvation and deliverance after they become trees and bear their fruits. Give glad-tidings about this ".matter to your believing followers

When a long time passed and those seeds turned into strong trees possessing leaves, branches and stalks and the trees began to bear dates, Harrat Nuh (As.) asked Allah .to fulfill His promise

For the second time, Allah ordered Nuh to sow fresh date-seeds yet again. He ordered him to strive and adopt patience in this regard and to inform this matter to his believing followers. When Hazrat Nuh followed these instructions, three hundred of his men turned apostates and they said: "If what Nuh claims happens to be the truth ".His Lord would not have broken His promise

Each time a group turned apostates, Allah commanded Hazrat Nuh to sow seeds from the dates of the previous trees. This continued until the number of true believers (remained only seventy or above.(١

Allah revealed to Harrat Nuh (A.S.) as such: Now, the brightness of dawn has obviated the darkness of night since the truth has been established and faith has been purified except those whose nature are malicious and gloomy. If I had destroyed the un-believers and spared this group who had

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The author of "Ethbat al-Wasiayah" mentions the number of true to have been only -١

.eight

brought faith in you and then turned apostates, I would not have been true to My previous Promise made to your true believers -those whose monotheistic belief was based on sincerity and who had clinged to the rope of your Prophethood. My Promise is to make them vicegerents over the earth, give strength to their religion and turn their fear and anxiety into tranquility so that doubt and uncertainty is obviated from .their hearts and they become sincere in their worship for Me

How could it be for Me to make them successors, give them strength and turn their fear into security while being Aware of the shaky faith and evil nature of those who had turned apostates. If at the time of giving succession to the disbelievers I had given the kingdom to the believers, pride and discord would have overtaken them. A series of afflictions would have become strong in their hearts and they would have .created enmity with their brothers and battled with them for gaining power

If seditions had arisen and battle had taken place how was it possible for the believers to issue commands and how was it feasible to follow the religion? Such was not .possible

.Now, by Our commands you may start building a ship

Imam Sadeq (A.S.) said: The same condition shall prevail for our 'Qaem'. The period of his occultation will be a long one until absolute truth appears and faith gets clearly distinguished from the evils of discord so that any of the Shias who are evil in nature and have feelings of discord will exit from the religion at the time when Caliphate and .the affair is divulged and comes into view

Mufazzal says: I said: 'O son of Messenger of Allah, the Navasebs (a group belonging ,to Sunni sect) reckon that this verse(۱) has been revealed in honor of Abu Bakr, Omar

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.Ayat ۵۵, Sum Nur -۱

.Osman and Ali

He replied: ‘No. May Allah not guide the Navasebs. During whose period was it that the religion of Allah had been established and had become the object of satisfaction of the Holy Prophet? In which period was it that the Divine command had been divulged amongst the people with no fear in hearts and no doubt in minds? During which era of theirs time it was as such notwithstanding the fact that the Muslims returned back from the religion and seditions occurred during their time and battles took place ?!between them and the dis-believers

:Then Imam (A.S.) recited this verse

(*)

Until the time when the Apostles despaired and the people became sure that they) (were indeed told a lie, that Our help came to them

About the incident of ‘Abdus-Saleh’ (Virtuous slave) reference is made to Hazrat Khizr. Verily, Allah, the Exalted has not prolonged his life for the sake of his Prophethood or for the Book which He must have revealed or for the Divine Law given to him by which he could annul the divine laws of the previous Prophets or for his Imamat (leadership) which was necessary for his servants to follow or for any commands which Allah must have made obligatory for him to follow. Rather as Allah is All-Aware that the Qaem’s age would become lengthy during the period of his occultation such that His servants would start denying him. He prolonged the life of Hazrat Khizr. There is no reason for his longevity but that it is set as an argumentation for the Qaem’s long-life so that in this way, the proofs and reasons of the enemies and obstinate people is severed and .people will not have any plea against Allah

t:۲۱۷

:The author of “Raudhat-ul-Wa’yezeen” has narrated from Jabir Juafi as such

?(I asked Imam Muhammad Baqer (A.S.): “When will be your ‘Faraj’ (deliverance

Imam (A.S.) replied: Alas! Alas! There shall be no ‘Faraj’ until you all become a mesh (and he repeated this sentence three times) so that impure believers are ”.exterminated and only the pure believers remain

Again, in the same book, its author narrates imputedly from Ali-ibn-Jafar who narrates from his brother Hazrat Musa-ibn-Jafar (A.S.) as saying: -'When the fifth one (i.e. Mahdi) from the progeny of the seventh one (i.e. Musa-ibn-Jafar) disappears, then fear Allah with regards to your faith and be careful to see that nobody ruins your religion. This is because the Master of the affair will be compelled to conceal himself until a group who have faith in his Imamate will turn back from their belief. This .occultation is a test from Allah Who wishes to examine His servants by this means

Fifth: FEAR OF GETTING KILLED

One of the reasons of seclusion of the Prophets was the fear of being killed. Thus, they would conceal themselves so that in this manner they could protect themselves .and hence achieve their aim later on

- :About Hazrat Musa, Allah says

(*)

”So I fled from you when I feared you“

- :Again, about Hazrat Musa, another verse says

(*)

”...(Surely the chiefs are consulting together to slay you, therefore depart (at once“

Verily, fear and anxiety was one of the reasons, which solicited Musa Ibn Imran (A. S.) to flee from Egypt and go to

Shuaib (A.S.). It was fear and apprehension that caused the Holy Prophet of Islam to .take retreat first in the mountain-pass of Abu-Talib and then to seek shelter in a cave

The un-believers decided to kill him and Allah commanded him to flee towards Medina .(.along with Ali (A.S

Due to absence of the ordinary channels through which Mahdi (A.S.) could invite the people and also due to the strength of the enemies, Hazrat fears from such matters as imprisonment, exile, murder and the gallows. Thus he has no alternative but to retire and go into occultation until the time when the Divine Command is issued. .Besides, Allah has set a limit for all matters

QUESTIONS ABOUT MAHDI'S FEAR

With regards to Mahdi's fear and occultation and in the light of what we have :mentioned before, there remain a few questions which is worth mentioning

First Question: Why Allah, the Powerful doesn't hinder Hazrat's enemies from killing ?!him

Reply: God has commanded the Creation of hindrance, which is not incompatible with duty and responsibility i.e. the commandment for obedience, assistance and submissiveness and forbiddance from disobedience and enmity of Hazrat Mahdi. However not forming any hindrance between Mahdi and his enemies is because it is incompatible with duty and renders the reward and punishment as null and void. Rather, such a hindrance will give rise to mischief and this cannot be the consequence .of God

Second Question: Why is Mahdi (A.S.) absent amongst the people and why has he isolated himself from them considering that his great fathers were present amongst the

?!people

Reply: Mahdi's very foundation is based on emerging with the sword and revolting for God's sake but such was not so in the case of his great fathers. Presence of Mahdi would expose him to danger especially when it is well – known and famous that Hazrat is waiting for an opportunity. Also it is a well-known fact that whenever Mahdi passed away there was another to succeed him as against Mahdi who if killed there .would be no one to succeed him

Third Question: If Mahdi's occultation is due to fear of his enemies, then why has he ?!concealed himself from his friends

Reply: If there existed for Hazrat's friends and companions a channel to meet and .visit him then, as a rule it was certain for his whereabouts to be discovered

Fourth Question: Reply to the third question is true only if the entire Shias are successful in meeting Hazrat. However if such a meeting is possible for only a particular group amongst Imam's friends, then his where about will not be .discovered

Reply: Any secret, which becomes known to more than two will no longer remain a .secret

Fifth Question: Why didn't Hazrat's minor occultation continue in the very manner in ?!which the special deputies used to serve him

Reply: The non-continuation of Hazrat's minor occultation may have been for two :reasons

Firstly that deputyship from Imam's side is especially the post of special deputyship is a very high and lofty position. Since a group amongst the power-seekers falsely claimed the position of deputyship during the last days of Hazrat's occultation, the .door of special deputyship was hence closed

Secondly the special deputyship too at that time was kept secret and hidden and except for some specific people, none were aware of it. If the minor occultation had continued and the position of special deputyship would become known, Hazrat's .deputies too would have been exposed to danger

MAHDI'S MINOR AND MAJOR OCCULTATION

For our Master Mahdi - the Expected one, there has been two occultation: The minor .occultation and the major occultation

The minor occultation started from the time of Hazrat's birth and continued till the .end of the special deputyship, which lasted for seventy-four years

The major occultation commenced after the minor occultation and will continue as .long as God Wills Hazrat to emerge and revolt with his might

:In the book of "Esbath-ul-Wasiyah", Ali-ibn-Hussein-ibn-Ali Masoudi says

It is narrated that Imam Ali an-Naqi (A.S.) disappeared from the Shias' views but for a" small group of his special Shias. When the affairs of Imamate were entrusted to Imam Hassan Askari, he used to converse with his special circle of Shias and others from behind the curtain except when he was mounted and would travel towards the .Kings house

Imam Askari (A.S.) and his father were acting in this manner so as to prepare the ground for Hazrat Mahdi's concealment. This was so that the Shias would become familiar with the matter of occultation and would not deny it and would become .habituated with Imam's absence and concealment

Verily, right from the time of Amir-ul-Mumineen Ali (A.S.) till the period of Imam Ali an-Naqi (A.S.) and Imam Hassan Askari (A.S.) it was customary for the Shias to meet

their Imam whenever they wished. If they were deprived of this bounty all at once then doubt and hesitation would have overtaken them. Rather the faith of some of them would have become shaky. Thus Imam Ali an-Naqi (A.S.) and Imam Askari (A.S.) adopted this path as mentioned by Masoudi so that the Shias would gradually and .gradually become acquainted with Imam's concealment

Imam Ali an-Naqi (A.S.) and Imam Hassan Askari (AS.) took up this excellent path for this very reason. Strict alertness of the rulers who were contemporary to the afore-mentioned two Imams confirm this matter. This resulted in fewer meetings and .contacts with them especially so in the case of well-known Shii'tes

The apparent glory and magnificence of the afore-said two Imams (A.S.) and the great number of servants and slaves and their greatness and eminence (which would naturally become the cause of fewer meetings of the common Shias and rather their .special Shias except at fixed and special times) too confirms the matter of occultation

Later on, the policy of Bani-Abbass changed with regards to the twelve Imams and their policy demanded respect and honor of the Imams and this path was first put into .practice by Ma'mun Abbassid

Those who cast a glance over history of Hazrat Ali-ibn-Musa ar-Ridha Imam Muhammad Taqi, Imam Ali an-Naqi and Imam Hassan Askari will realize the way of association of the Caliphs with Imams. This is because they believed in the greatness and magnificence of Imams (AS.) and had kept at their disposal house, goods, feather, dress, servants, salvage and wealth for such motives which they had in mind. The main motive of the Caliphs, as per their own imagination was to receive more ease and attention when in the company

.of the Imam especially so in the case of the afore-said two Imams

The reason why Imam Ali an-Naqi concealed himself from the views of the Shias on much lesser occasions than Imam Hassan Askari (A.S.) was that there was to be two occultation for our master Mahdi -One was the minor occultation during which period the deputies and special representatives of Mahdi (A.S.) were having access to Hazrat until the time when the Shias became familiar with the absence and concealment of Imam (A.S.) and the period of major occultation started wherein the special deputyship was cut off and unlike the Shi as who had the privilege of meeting Hazrat's .great fathers, none have the opportunity of meeting the Imam officially

HOW PEOPLE BENEFIT FROM THE HIDDEN IMAM

The benefits of Imam-e-Zaman's existence from our view-point (i.e. Shi'ite view-:point) are of two types

Firstly, Hazrat like other people is alive and the common people derive benefit from .his existence whether present or absent and whether apparent or concealed

Secondly, the benefits which is derived from Hazrat's occupation (of the earth) was previously reasoned that due to fear and insecurity it is not obligatory for Hazrat to carry out the second type. However benefits of the first type will necessarily be .derived from Hazrat's existence

:The simile which has come in the tradition of Jabir-ibn-Abdullah Ansari is as follows

"Imam is like a sun hidden behind the clouds"

.This simile is one of the most elegant and beautiful kinds of simile

Various benefits and effects are derived from the sun's

existence even though it may be covered by a cloud. Moreover, other benefits are derived from its rays if it is not covered by a cloud or rather anything else. Imam too is .the same

I believe, this comparison has been made from two aspects and there exists two reasons for this (one aspect when the sun is covered by clouds and the other aspect when the sun is not covered by any object and its light glimmers) Deriving benefit from the sun and making use of it by the living and rather the non-living creatures is something prevalent whether it is manifest or concealed under the clouds. Every creature derives its own pleasure and share from it with the difference that when it is manifest and glimmering, the benefit derived is more than when it is covered and .concealed. Imam (A.S.) too is like the sun in these two afore-said cases

This is the view of the Shia-Imamiyahs about Imam (A.S.). However the Sunnis believe that the benefits and effects derived from Imam's existence is confined to the second .(type (i.e. non-absence of Imam

:To this, we reply as such

Some of the Sunnis reckon Mahdi's occultation to mean that he is invisible and cannot be seen. However, just as mentioned before, their reckoning is far from truth. Rather, .his occultation means that he cannot be individually recognized and seen

Thus, it has come down in some traditions that after Mahdi's emergence people will ".say: - "We used to see him before too

Verily Mahdi is absent (amongst us) but attends the gatherings and meetings. He also speaks to the travelers and other people. Rather, very often he presents himself during

.the Haj season

He wears the ‘Ehram’ (pilgrim’s garb), recites the call of ‘Labbaik’, performs the ‘tawaaf’ (circumbulation) and concludes his Haj by visiting his honored grand-father and great fathers' shrines especially at times of special 'Ziarats'. Thus Mahdi is .present amongst the Islamic community but is not physically recognized

One the contrary, we say: Who can dare say that during the major occultation it is not possible to come in contact with Mahdi (A.S.) whereas historical and other books provide us with evidences that a section of people have received the honor of seeing and meeting him. This matter is not inconsistent with the tradition, which says: “If ”.anyone claims that he has seen Mahdi, they reject his saying

This is because by context of the first part of the tradition it only means that anyone .who claims the special deputyship should be denied

Rather we can say: Mahdi is one of the members of society and rather the most important member. It is possible that he acts upon his responsibility even though it .may not be obligatory for him

Verily, it is possible that Mahdi may come in contact with the Kings, rulers, princes and ministers and make some recommendations to them about reforms, maintenance of .order and running of the affairs -whether they follow his recommendation or not

He sits with the Jurists, scholars, writers and the learned people and discusses with them such topics as divine theology, moral rectification and literary matters. In every field, he guides them towards the truth and right way irrespective of whether they act upon his sayings or not. He meets the traditionists, historians, gene and scholars of "Rijal

and guides them to the true saying, truthfulness of the concerned matter, authenticity of relation (of narration) and their incorrectness irrespective of whether they approve .his sayings or not

Talks takes place with the preachers, inviters (towards the Divine path), clergymen and guides too and he reveals to them the way of reaching their objective in an easier .way be it they act upon it or not

He visits the helpless, needy, sick and afflicted people and fulfills the wishes of the needy and cures the sick. Mahdi (A.S.) strives for all these affairs without being recognized and he is never stingy in doing good to others. So it's absurd to say: How ?!people benefit from the hidden Imam

Verily, very often Mahdi (A.S.) replies to matters having to do with principles and other secondary matters; very often he solves the religious or worldly affairs; very often he cures the sick; how often he delivers the poor; very often he helps the helpless; very .often he quenches the thirsty and very often he holds the hands of the disabled

This book and other books which have been written by reliable scholars (who were not recognizing each other and were living in different places and different times) contain such evidences which bear testimony to the truthfulness of what we have written. A person, after going through the particulars and contexts of these kind of .evidences will gain certainty in the veracity of some of them

MAHDI'S DEPUTIES DURING THE PERIOD OF HIS OCCULTATION

Mahdi (A.S.) has disappeared from the views of the people - even from the views of his Shias and friends -due to fear from his enemies and in order to safeguard himself for achieving the objective(s) decreed by God. Mahdi (A.S.) is

awaiting the Divine Command just as the Shias are awaiting Hazrat. I can say: If it was not that Mahdi would submit to the Divine Command and would not have been satisfied with the Divine Destiny, he would have perished out of grief and sorrow. However Mahdi is from Ahl-e-Bayt who does not outstrip the Divine Command but .rather acts upon it

".His honored grand - father would say: "Our satisfaction is the satisfaction of Allah

Mahdi is concealed from the views of the people, even his Shias but his pure heart is filled with grief and sorrow. Mahdi (A.S.) shows the true path to the Muslims particularly the Shias and sets before them the clear path towards the truth which, if they were to follow that path, they would achieve salvation in this world as well as the Hereafter. Quran says: "If they had gone the true (Islamic) way, We would have ".quenched their thirst with plenty of water

With regards to 'Saqalain' (i.e. the Quran and Ahl-e-bayt) the Holy Prophet (S.A.W.A.) has recommended us to stick to them. Thus Quran and Ahl-e-bayt of the Holy Prophet are the gates of salvation and the keys to guidance and holding fast to them would .become a source of guidance for everything

As far as the Holy Quran is concerned, by the Grace of Allah it is available amongst us. Even though we have not held fast to the Ahl-e-bayt, yet they have so set knowledge and insight amongst us and left them behind as a souvenir that it is possible for each and every person to achieve them. If you do not believe in this matter, you may refer (to the books on traditions especially the four-fold and the recent three-fold books.(۱

Rather, you may refer to the prayers and benedictions which have come down from -Ahl-e-bayt especially Sahifa - Sajjadia which has been narrated from Imam Zain-ul

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۱- The four-fold books consist of: KAFI, MAN-LA-YA'ZUR, TAHZIB and ESTIFSAR. The .three-fold books consists of: WAFI, WASA'IL AS-SHIA and MUSTADRAK

Abedeen (AS.) and is supposed to be the 'Zabur' of Aal-e-Muhammad since it contains .numerous knowledge and insight

Although, we have desisted from holding fast to the Ahl-e-bayt, yet their sciences, gnosis, ethics and manners have been written and protected in the books. So, like the .Holy Quran, it is necessary for us to hold fast to them too

Holding fast to them does not mean that we have to catch hold of their hands. Rather it means that we have to act upon their sayings and follow their path. This too is possible and feasible for each and every person. Therefore, there cannot remain any excuse for any Muslim with regards to "holding fast to Ahl-e-bayt" and none can say: .The twelfth Imam was hidden and so we could not hold on to him

Verily, the reference of these prayers, their narrators, their denotations, their manifestation, common, special, compendious, explanatory, all that which is opposite .to them and such other matters should be considered

Our master Mahdi (A.S.) has left behind amongst the people various traditions from his father and fore - fathers. In addition to this, various correspondences and epistles have come down from his holiness. Moreover, since Hazrat had appointed deputies and representatives out of grace and compassion for the people during the period of minor occultation so it was necessary for the people to refer to them. (In affairs related to spiritual materials, this world and the hereafter). In the period of major .occultation too, it is necessary to trust and follow them

MAHDI'S DEPUTIES DURING MINOR OCCULTATION

During the period of minor occultation, the deputies of Mahdi who were allowed to visit Hazrat and for whom

:special epistles were issued were only four

:Shaikh Abu Amr Uthman Ibne Saeed Amir (١)

He was first appointed to the post of deputyship by Imam Ali an-Naqi and then retained to the same post by Imam Hassan Askari (AS.). Still later on, Uthman Ibne Saeed stood up for Hazrat Saheb-uz-Zaman's affairs. Various replies to various .problems and signed letters (from Imam) were issued through Uthman Ibne Saeed

When Uthman Ibne Saeed passed away his son Abu Jafar Muhammad-ibn- (٢) .Uthman succeeded him and he become his father's vicegerent in Imam's affairs

When Muhammad-ibn-Uthman passed away, this lofty position was transferred to (٣) .Abul-Qasim Hussein-ibn-Ruh. He was from the family of Bani-Nawbakht

When Hussein-ibn-Ruh passed away, Abul-Hassan Ali-ibn-Muhammad Seymouri (۴) succeeded him. None of these four deputies revolted for the post of special deputyship but was given to them by Imam of the Age himself. The Shias would not have accepted the sayings of these four deputies but for the various evidences which .each of them had at hand which substantiated their sayings

When Muhammad-ibn-Ali Seymouri's death approached he was asked about his .immediate successor

In this regard, a 'Tawqee' (signed letter) written by Mahdi (A.S.) himself was given out - :as a reply. The contents of this (Tawqee) are as follows

,In the Name of God

The Beneficient, The Merciful

O Ali ibn Muhammad Seymouri! May Allah increase the reward of your brothers on account of the difficulties born by

you. You will die within six days. So prepare yourself for the inevitable. Do not appoint anyone as your successor because your demise will mark the beginning of the major occultation. I will not emerge but after a long time when the hearts of the people will .become hardened and the world will become full of injustice, tyranny and oppression

It will not for too long that some men will claim to have seen me. Anyone, who makes such a claim before the coming out of Sufyeni and the sound from heaven announcing my reappearance, is a liar and an imposter. There is no might nor strength except that .of Allah, the Al-Mighty, the High

Mahdi (A.S.) had other deputies too (other than the afore-said four deputies) in such .places as Baghdad, Kufa, Ahwaz, Hamadan, Qum, Rai, Azaibaijan and Naishabour

Signed letters (from Imam of the Age) would be sent to them and they in turn would transfer wealth to his eminence. These deputies were many in number -perhaps hundred, but they could not visit Hazrat. As a matter of fact, the four afore-said .(.deputies acted as the mediators between them and Imam (A.S

MAHDI'S DEPUTIES DURING MAJOR OCCULTATION

The afore-said minor occultation has come to an end and the second occultation i.e. the major occultation has started and nobody but Allah Knows its termination. The special deputyship has been changed to general deputyship but with specific conditions and stipulations. It is not out of place to mention here some of the traditions which have come down from the Imam of the Age and his honored fathers .in this regard

Kashi narrates: A 'tawqee' (signed letter) was sent for Qasim-ibn-Ala with such contents: Whatever is narrated by

the learned scholars upon whom we are having trust should never be doubted by our friends. This is because we have made them partners in our secret and we have ...entrusted our secrets to them

Shaikh Tusi in 'Ghaibat', Shaikh Saduq in 'Kamaluddin' and Tabarsi in 'Ehtejaj' have :narrated from Ishaaq-ibn-Ammar that Mahdi (A.S.) has said

But as for the problems which will arise in the future, you should refer to the" narrators of our traditions for their verdicts as they are my proofs to you, and I am "...Allah's proof to them

Tabarsi in his book 'Ehtejaj' has narrated from Sadeq Aal-e-Muhammad (A.S.) a :lengthy tradition a part of which is as follows

If there is anyone among the 'Fuqaha' (Jurists) who is in control over his own self," protects his religion, suppresses his evil desires and is obedient to the commands of his master, it is then obligatory upon the people to follow him and these qualities are "...present only in few of the Shia Jurists and not in all of them

Besides these, there are other traditions, which have been mentioned in their appropriate places. All these reveal that Mahdi (A.S.) has not left the Muslims, particularly the Shias, without a religious authority and support. In this regard, he has followed the path of his fathers and (if you have doubt) you may refer to the .comprehensive books written on this subject

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CHAPTER SEVEN

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FIRST INTRODUCTION

The affairs regarding the end of time which have been mentioned in traditions are of two kinds: One kind of affairs are those which are preliminary steps and signs of 'Qiyamat' and another kind are those affairs which shall occur just before Mahdi's emergence. However, majority of the Shias and Sunnis has combined together these .two kinds in their respective literature and writings

The second kind, which shall occur before Mahdi's emergence and uprising, are also :of two types

Firstly, that types which should occur before Mahdi's emergence and uprising. As such, occurrence of such affairs and non-emergence of Mahdi will not prove the incorrectness of the traditions. This is because such traditions are no proof and sign of Hazrat's emergence. Rather, the motif of mentioning such traditions is to reveal their .occurrence just before Mahdi's emergence

Secondly, those affairs which have been mentioned in traditions and which shall occur before Mahdi's emergence may be subject to 'bada' (change) which we Shias believe. As such, non-occurrence of some of these affairs will be no proof of the incorrectness .of such traditions

For both of the afore-said affairs certain proofs and evidences exist in some of the traditions. Thus, before anything else it should be first clarified whether the incident, which occurs belongs to the first category or the second one. Thereafter, the state of the narrators of the second kind and the context, which proves the correctness or the .incorrectness of a traditions should be reviewed

SECOND INTRODUCTION

If anyone ponders over the traditions mentioned by

learned scholars in this chapter, he will realize that these traditions are either correct, weak, imputed or lacking (the mention of) the first transmitter. Rather amongst them .are traditions, which are incorrect from the view - point of history and context

However we have restrained ourselves to 'Sahih' (correct) and authentic traditions or 'hasan' (good) traditions from the viewpoint of the chain of transmission. We have mentioned only those traditions which happen to be authentic and for which we could .find a context. Otherwise we have restrained from mentioning them

Similarly we have restrained ourselves to those type of traditions where credibility and conscience adjudge the possibility of their ascertainability and occurrence. Or those traditions where reason and exigency do not adjudge upon their impossibility .and unattainability

Verily, the occurrence of some of the miracles and extraordinary customs have come down in some of the traditions and if their chain of transmission happens to be correct it is not permissible for us to reject them. Those extraordinary things are affairs related to metaphysics commonly called as miracle and wonder and Allah too .possesses power over all things

HEAVENLY VOICE

The author of "Eqdud-Durar" has narrated a tradition in Section ٣, Chapter ۴ from :Hazrat Husseinibn-Ali as follows

I you happen to see a fire for three or seven days from the eastern side, then God-" ".willing you may expect the 'Faraj' (deliverence) of Aal-e-Muhammad

Imam (A.S.) continued: Later a caller from the heavens shall call out Mahdi's name in such manner that it will be

heard in the East and West. None shall be asleep but that he will wake up and none shall be sitting but that he will stand on his two feet and of awe. May Allah shower His Mercy on the one who hears and answers that call since the caller is none other than .Gibra'eel

The author of "Yanabi-ul-Muwadda" on page ۴۱۴ has narrated from the book "Durrul-Manzoom" as such: One of the evidences of Mahdi's emergence is the very caller who shall call out: 'Know that the "Master of the Age" has emerged. After this, none shall be ...sleeping but that he will arise and none shall be standing but that he will sit

HEAVENLY SIGNS

The author of "Eqdud-Durar" in Section three, chapter four has narrated from Hafiz Abu-Bakr-ibn-Hammad and he from Ibn-Abbadd as such: 'Mahdi shall not emerge .until certain signs appear with the sun

In the same section and chapter of the afore-mentioned book, its author narrates from Hafiz Na'eem-ibn-Hemmad and he from Bashr-ibn-Hazrami who said: 'The signs of events in the month of Ramadhan are a kind of heavenly signs and after that people shall dispute with each other. When you come across those, signs, procure .food for yourself as much as you can

Again, in the same section and chapter of the afore-said book, its author narrates from 'Al-Fatan' of Hafiz Na'eem-ibn-Hemad and he, from Ka'ab al-Ahbar who said: ".“Before Mahdi's emergence, stars shall appear from the East with constant glittering

ECLIPSE OF THE SUN AND MOON

The author of "Eqdud-Durar" in section one, chapter four

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narrates from 'Al-Fatan' of Hafiz Abu-Abdullah Na'eem-ibn-Hemmad and he, from Yazid-ibn-Khalil Asadi who said: "I was in the presence of Imam Muhammad Baqir (A.S.) He mentioned two of the signs which would occur before the emergence of Mahdi and which has not yet been witnessed (right from the time of fall of Adam till now). One sign is this that there shall occur an eclipse of the sun on ۱۵th of Ramadhan ".and the moon too shall be eclipsed at the end of Ramadhan

A person said: 'O son of Messenger of Allah! It is not as you say. Rather the sun will be eclipsed at the end of the month of Ramadhan and the moon will be eclipsed during .the middle of the month

Imam Baqir (A.S.) said: The one who says these words is knowing better (than you) ...that right from the time of Adam's fall till today these two signs have not occurred

.The author of "Es'aaf-ul-Raghaben" too has narrated the same tradition

DISCORD AND PESSIMISM AMONGST THE PEOPLE

The author of "Eqdud-Durar" in Section one, chapter four has narrated from Imam :Hussein (A.S.) as such

The affair for which you are awaiting i.e. the emergence of Mahdi (A.S.) shall not be" fulfilled until some amongst you feel disgusted of the other, while some amongst you ".bear testimony against the other and until some amongst you curse the other

?Narrator says: I asked: Will there by any goodness in this matter

Imam (A.S.) replied: Goodness will be at that time when Mahdi emerges and will .destroy such cruelties and oppressions

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The author of "Yanabi-ul-Muwadda" narrates on page ۴۹۱ from the book 'Arba'een' of Hafez Abu Na'eem Isfahani that Ali-ibn-Abi Talib (A.S.) said: I asked the Messenger of Allah (S.A.W.A.) as such: 'O Messenger of Allah! Is Mahdi from our progeny or from ?others

The Holy Prophet (S.A.W.A.) replied: Rather he is from us. Religion shall terminate by his hands just as it commenced from us. People shall be delivered from seditions through Mahdi just as they got delivered from polytheism through us. Through Mahdi (A.S.) Allah will create a feeling of intimacy between their hearts (after hatred and sedition) lust as He created intimacy amongst them through us after hatred and ...polytheism

The author of "Es'aaf-ur-Raghebeen" on page ۱۵۱ has narrated from Ahmad and :Maawardi a tradition from the Messenger of Allah (S.A.W.A.) as follows

Glad-tidings be to you about Mahdi. He is from the Quraish and from my progeny" "...who shall emerge at the time of discord and strife amongst the people

CRUELTY AND OPPRESSION

Ibn-Hajar in "Sawa'eq" narrates (on page ۹۹) from Abul-Qasim Tabarani that the Holy :Prophet (S.A.W.A) said

After me, shall come the Caliphs. After the Caliphs will come the rulers and after the" rulers will come the kings. Then oppressors will follow them and after them will emerge a man from my Ahl-e-bayt who shall fill the earth with justice as it was filled "...with injustice

The author of "Es'aaf-ul-Raghebeen" has narrated (on page ۱۴۸) a similar tradition .from Hakim

ANARCHY

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The author of "Eqdud-Durar" in Section ٣, Chapter ٩ has narrated from Hafiz Abu Na'eem who has narrated from Ali-ibn-Hallal who has narrated from his father as :such

At the time when the Messenger of Allah (S.A.W.A) was departing from this world, I went in his presence. He narrated for me a tradition where he concluded it as such: 'O Fatemah, I swear by the Lord who appointed me by the truth that Mahdi of this nation .shall be from Hassan and Hussein

Allah shall send Mahdi at the time when the world will fall into chaos. When seditions will prevail; when means will be cut-off; when some will revolt over the other; when there will remain no elder who will have mercy upon the young and when there will remain no young who will respect the elders. Mahdi shall conquer the forts of deviation and depravity and she after hearts. Mahdi shall rise for the religion at the end of time just as I rose for it in the beginning. He shall fill the world with justice as it .was filled with oppression

KILLING AND DEATH

The author of "Eqdud-Durar" in Section one, Chapter four narrates from Ali-ibn-Muhammad Azdi' who narrates from his father who narrates from his grand - father :that Ali-ibn-Abi Talib (A.S.) said

During Mahdi's time red and white death and locust will become visible. Otherwise too red colored locusts will be found. Red death refers to the sword and white death .refers to plague

In the same section and same chapter of the afore-said book, its author narrates from 'Sunan' of Imam Abu Amro Uthman-ibn- Saeed Muqarri and 'Fatan' of Hafiz -Abu-Abdullah Na'eem-ibn - Hemaad a tradition from Amir-ul

Mumineen Ali-ibn - Abi Talib (A.S.) as such: “Mahdi shall not emerge until out of three ”.persons one gets killed, the other dies and the third remains

CALAMITY AND TRIBULATION

The author of “Yanabi-ul-Muwadda” narrates from “Meshkat-ul-Masabeeh” and “Mustadrak” of Hakim (through proper chain of transmission) from Abu Saeed Khudri :that the Holy Prophet (S.A.W.A.) said

Calamity shall befall this nation such that a person will fail in finding any shelter from .it

Thereafter Allah will appoint a man from my Ahl-e-bayt who will fill the earth with ...equity and Justice just as it was previously filled with cruelty and tyranny

The author of “Eqdud-Durar” in Section one, chapter four has narrated from Imam Muhammad Baqir (A.S.) as such: of ‘Mahdi shall not emerge but after prevalence serve awe amongst the people, when people will be afflicted with earthquakes and plagues, when strife and discord will emerge amongst the people, when differences in religion will prevail amongst them, when people's condition will so change that they would wish for death, day and night... Mahdi shall emerge at the time of hopelessness and despair. Blessed is he who perceives Mahdi and joins the rank of his helpers. Woe .be to the one who opposes him and his commands

In the same section and the same chapter of the afore-s aid book, its author narrates from Abu Saeed Khudri that the Holy Prophet (S.A.W.A.) said: ‘After me, seditions (disasters) will arise the deliverance of which would not be possible. In those seditions, wars and sporadic fighting would occur. Thereafter, more severe seditions will arise such that if seditions would calm down in one place, the same would

continue in another place. Things would extend so far that there would remain no Arab house and no Muslim who would not be affected by it. It would be then that a man from my progeny will emerge. This tradition has been narrated by Hafiz Abu Muhammad Hussein in his book 'Masabeeh' and by Hafiz, Abu Abdullah Na'eem-ibn - Hemaad in his book 'Fatan'. There exists an evidence too for this tradition in the book .of Sahih Bukhari

Ibn-Hajar in "Sawa'eq" (page ٩٧) has narrated from 'Sahih' of Hakim Abu-Abdullah that the Holy Prophet (S.A.W.A.) said: At the end of time, severe calamity shall befall my nation - such severe calamity which was never heard of before and which people will fail to find any shelter from it. At that time Allah will appoint a man from my progeny who will fill the earth with equity and Justice just as it was filled with cruelty ...and tyranny

SAYED KHORASANI

The author of "Eqdud-Durar" in chapter five narrates from Hafiz Abu Abdullah Na'eem-ibn-Hemaad who narrates from Sa'eed-ibn- Musayyeb that the Messenger :of Allah (S.A.W.A.) said

A person from Bani-Abbass shall emerge from the East and whatever Allah Wishes will be established accordingly. Afterwards, men with small black flags will rise and will battle out with the offspring of Abu Sufyan. They will prepare the ground for the .obedience and submission of Mahdi

In the same chapter of the afore-said book, its author narrates from Na'eem-ibn-Hemaad (from his book 'Fatan') that Muhammad-ibn-Hanafiya said: The people of the flag will emerge from Khorasan. Afterwards people of another

flag with white will rise. A man from Bani-Tamim called, as Tamim-ibn-Saleh will face .them… it will be then that people would seek and desire for Mahdi

Again, in the same chapter of the same book, its author narrates from Na'eem-ibn-Hemaad and he from Shareey-ibn-Abdullah Rashid-ibn-Sa'ad and Hamza-ibn-Habib :as such

The people of the East will swear allegiance to a person from Bani-Hashim who shall emerge with the army of Khorasan. A man from Bani-Tamim will face them… If mountains confront him, he will destroy them. Later he will encounter the army of Sufyani and will defeat them. Fierce battle will take place with them and he will kill them. He will expel them from one place to another until he will defeat them in Iraq. Thereafter an incident shall occur between them as a result of which Sufyani will gain victory and the Hashimi man will escape towards Mecca and Tamim-ibn-Saleh (who is one of the leaders of the army of Hashimi) will escape towards Baitul-Muqaddas. .When Mahdi shall reappear, the Hashimi man too will emerge

KILLING OF NAFS-ZAKKIYAH

The author of "Eqdud-Durar" in Section Chapter ۴ narrates from Hafiz Abu Abdullah :Na'eem-ibn Hemaad (from the book 'Fatan') that Ammar Yasir said

When Nafs-Zakkiyah will be killed a caller will call out from the heavens - "Be aware that your ruler is so and so a person i.e. the Mahdi who shall fill the earth with truth ".and Justice

In the same section and the same chapter of the afore-said book, its author narrates from Hafiz Na'eem-ibn-Hemaad (from the book 'Fatan') who in turn narrates from :ka'ab al-Ahbar as saying

”.Plundering of Medina will become lawful and Nafs-Zakkiyah will be killed“

Again in section ۳ and chapter ۴ of the afore-said book its author narrates from Imam Hussein-ibn - Ali (AS.) as such: There will be five signs for Mahdi. (۱) Sufyani (۲) Yamani .(۳) Heavenly cry (۴) Sinking of the land of ‘Baideh’ and (۵) Killing of Nafs-Zakkiyah

DAJJAL’S UPRISING

The author of “Eqdud-Durar” in chapter ۵ narrates from Bukhari and Muslim and they :in turn narrate from Ma’az-ibn-Jabal that the Holy Prophet (S.A.W.A.) said

A tribe from my nation will battle for the truth and will gain victory over the enemies“ ”.until he will face Dajjal for the last time

”.One tradition mentions Hazrat as saying: “A group from my nation

In section ۳, chapter ۹ of the same book, the author narrates from the book ‘Mustadlak’ of Hakim Abu-Abdullah (who reckons the chain of transmission of this tradition to be correct provided it has been narrated by Muslim) who narrates from Jabil-ibn-Samrah and that Nafeh-ibn-Uqbah said: I heard the Holy Prophet saying: “You will battle with the people of Arabian Peninsula and will gain victory over them. Thereafter you will battle with the Persians and you will gain victory over them too. ...Then you will battle with Dajjal

In section ۲ chapter ۱۲ of the same book, the author narrates from Abul-Abbass :Ahmad-ibn-Yahya-ibn-Tughlab as saying

The reason why Dajjal is called as Dajjal is because he displays everything in .contrariety

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Again, in the same section and the same chapter of the afore-said book, the author narrates from Bukhari and he from Anas-ibn-Malik and he from the Holy Prophet :(S.AW.A) as such

There is no Prophet but that whose nation terrifies the ominous and mendacious“ ”...Dajjal

:Ibn-Hajar in “Sawa’eq” (page ۹۹) has narrated from Abul-Hussein Abari as such

Abundant traditions related by successive hearsay have come down from the Holy Prophet (S.A.W.A.)regarding Mahdi’s emergence; concerning the fact that Hazrat is from the progeny of the Holy Prophet (S.A.W.A.); that he will rule for seven years; that he will fill the earth with Justice; that he will emerge along with Isa and the latter ...would help him in killing Dajjal

SUFYANI’S UPRISING

The author of “Eqdud-Durar” in section ۲, chapter ۴, narrates from Abdullah-ibn-:Safwan and he from Halsah (wife of the Holy Prophet) as such

I heard the Messenger of Allah (S.A.W.A.) saying: This house shall remain safe from an army, which would attack it until the army takes position in a soft land. The center row would sink in the ground while the first row would seek help from the last row. Then .no one shall remain from them except the one who will inform about them

A person addressed Abdullah-ibn-Safwan as such: I bear witness that you have not .(lied about Hafsah and she too has not lied about the Holy Prophet (S.A.W.A

.’This tradition has been narrated by Imam Muslim in his book ‘Sahih

In the same chapter of the afore-said book, the author

narrates from Imam Muslim (book of 'Sahih') who in turn narrates from Abdullah-ibn-Utbah who said:

I approached Umm-ul-Mumineen (i.e. Umm-Salma, the wife of the Holy Prophet) along with Harith-ibn-Abu Rabiyah and Abdullah-ibn Safnan.

Both inquired from Umm-Salme about the army which would sink in the ground and Umm-Salma replied: -The Messenger of Allah said: A person will seek shelter in the House (Ka'aba?) Allah shall appoint an army and when they reach the soft land they will sink in it.

I asked: "O Messenger of Allah" How will be the state of the one who will be un-prosperous? He replied: He too shall sink with them but Allah will appoint him on the Day of Judgement as per his intention.

In one tradition, Imam Muhammad Baqir (A.S.) says: By 'soft land' it is meant Medina.

In section ۳ chapter ۴ of the same book, the author narrates from Hafiz Abu Abdullah Na'eem-ibn-Hemaad (book of Fatan) that Zuhri said:

When Sufyani and Mahdi will encounter each other a cry will be heard from the heavens as such:

Be aware Allah's saints are the helpers of so and so a person i.e. Mahdi...

In section ۲, chapter ۴ of the same book, the author narrates from Na'eem-ibn-Hemaad and he from Khalil-ibn-Sufyan as saying:

Sufyani shall revolt and he will be having three pipes in his hand. He will not play on it for anyone but will die.

In section ۲ chapter ۴ of the same book, the author narrates from Hafiz Abu Abdullah Na'eem-ibn-Hemaad (book of Fatan) and Hafiz Abu Abdullah (book of Mustadrak) who reckon [the chain of transmission of this

tradition to be authentic] and they from Ibn-Massoud that the Holy Prophet (S.A.W.A.) :said

:Be on guard against seven calamities, which would occur after me

The sedition which would arise in Medina, the sedition which would arise in Mecca, the sedition which would arise in Yemen, the sedition which would appear in Syria, the sedition which would appear from the East, the sedition which would arise from the West and lastly the sedition which would arise from central Syria which would be the .sedition of Sufyani

Ibn-Massoud says: Some of you will perceive the beginning of these seditions while .some of you will perceive the last part of it

Walid-ibn-Abbass says: The sedition of Medina was the very one which appeared from Thalha and Zubair, the seditlion of Mecca was the very one from Ibn-Zubair; the sedition of Yemen ascended from Najdah's side; the sedition of Syria appeared from .Bani-Ummayah and sedition of central Syria is through this group

In section ۲, chapter ۴ of 'Eqdud-Durar' its author narrates from Jabir-ibn-Yazid Ju'afi that Hazrat Imam Muhammad Baqir addressed Jabir as such: 'O Jabir! Sit firmly in your place until I describe for you the signs... Three flags will set out from Syria: Red and white flag, black and white flags and the flag of Sufyani ... Sufyani shall dispatch ۱۰۰۰۰ men towards Kufa. They will plunder, kill and take as captives its inhabitants. When they will engage in these activities, men from Khorasan holding flags will march forward with swiftness. They are Mahdi's helpers... Sufyani shall despatch troops towards Medina and Mahdi shall escape from Medina to Mecca. The commander of the Sufyani's army shall be

.informed about Mahdi's flight towards Mecca

Najdeh-ibn-Aamer Hanafi was one of the Khawarij who commands his army to persue Mahdi but they will not find him... The commander of Sufyanis army shall descend over the land of 'Baidah' (soft land between Mecca and Medina) and a caller from the heavens shall cry out: "O baidahl destroy this group." Then the land of Baidah .shall swallow them

The author of "Yanabi-ul-Muwadda" (page ۴۱۴) has narrated from the book "Durrul-:Monzoom" as such

One of the signs of Mahdi's emergence will be the revolt of Sufyani. He will despatch" "...۳۰۰۰۰ men towards Mecca where they will sink in the land of Baidah

Ibn Abil-Hadid in his commentary of Nahjul-Balagha (vol. ۱, pg. ۲۱۱) on the occasion when Ali (A.S.) delivered a sermon on the 'Ghaib' (unseen) says: 'Abu Dawoud Thayalesi has narrated from Sulaiman Zarriq who has narrated from Abdul Aziz-ibn-Suhib who has narrated from Abul-A'alia that Mazrah (who was one of Ali's followers) :said

An army shall advance until it reaches the land of Baidah. There, the army would sink" ".in the ground

Abul-A'alia says: I asked Mazrah whether he would give me the news of the unseen and he replied: Keep guard of whatever I tell you since a reliable man like Ali-ibn-Abi .Talib has informed me

Ibn-Abid Hadid says: The tradition of "Sinking in the ground" has been narrated by Bukhari and Muslim in their books of 'Sahih' from Umm-Salme (may Allah be satisfied with her) who said: I heard the Messenger of Allah saying: A group will seek shelter in .the Ka'aba until they reach 'Baidah' and then the ground would swallow them

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!I said: 'O Messenger of Allah! Perhaps the discontented people are amongst them

The Messenger of Allah (S.A.W.A.) said: The land shall swallow them but they will be gathered. Or he said: They will be resurrected on the Day of Judgement according to .their intentions

Ibn-Abi Hadid says: Imam Muhammad Baqir (A.S.) was asked whether every land was .called as 'Baidah' and Imam replied: Never. Rather 'Baidah' is in Medina

.Bukhari has narrated a part of this tradition while Muslim has narrated the rest

The author of "Esaaf-ul-Raghebeen" on page ١٥٣ says: It is mentioned in traditions that Sufyani will dispatch troops from Syria against Mahdi and they will sink in the ground at 'Baidah'. None will remain alive except the person who will spread news about them. Sufyani and Mahdi will approach that person along with their respective ...followers and victory will be on Mahdi's side and Sufyani will be killed

The author says: I have not come across any authentic traditions which have revealed the matter of meeting of the two afore-said armies - Perhaps it is between Kufa and .Medina - Allah Knows best

NUMBER OF SIGNS OF MAHDI'S EMERGENCE

The author of "Fusul al-Muhimma" (who is one of the Sunni authors) in chapter ١٢ :says

Traditions have come down about the signs of Mahdi's emergence and the events, which would occur before his uprising and the evidences, which would be discovered before his emergence. They are as such: (١) Sufyani's revolt, (٢) killing of Hasani, (٣) discord amongst Bani-Abbass about possession of kingdom, (۴) eclipse of the sun -during mid

Shaban, (۵) unusual eclipse of the moon during the end of Shaban contrary to astronomy's calculations. The moon will not be eclipsed but during the thirteenth, fourteenth or fifteenth of the month. The moon will be eclipsed at the time when the .sun and the moon would be facing each other in a special form

The eclipse of the sun will not occur but on the twenty-seventh, twenty-eight or twenty-ninth of the month. The sun will be eclipsed at the time when it comes close to the moon in a special form, (۶) rising of the sun from the West, (۷) killing of seventy pious people (۸) killing (۹) destruction of the wall of the Mosque of Kufa, (۱۰) advancement of the holders of black flags from Khorasan, (۱۱) Yamani's revolt, (۱۲) Maghrabi's revolt in Egypt and becoming the ruler of Syria, (۱۳) descencion of Turks in an island, (۱۴) the coming of Romans in Rumalah, (۱۵) the rising of a star in the East which would be like a sparkling moon, (۱۶) that star would bend and break into two in such a manner that they would come close to each other, (۱۷) a redness will appear in the sky and it will cover its surrounding, (۱۸) a fire would appear throughout the East and it would remain so for three or seven days, (۱۹) Arabs would set free their rein, (۲۰) Arabs would become owners of cities, (۲۱) Arabs would exit from the rule of Iranian Kings, (۲۲) the inhabitants of Egypt would kill their ruler and his commands, (۲۳) Syria would be destroyed and three flags will advance towards it, (۲۴)the flags of Qais and Arab would advance towards Egypt, (۲۵) engraved flags would advance towards Khorasan, (۲۶) The entry of some Arabs in the outskirts of Hirah (۲۷) the coming of black flags from the East, (۲۸) A split shall occur in Euphrates as a result of which its water would flow on the roads of Kufa, (۲۹) Sixty liars will emerge where each of them will claim

Prophethood for themselves, (۳۰) twelve persons from the progeny of Abu-Talib would revolt and each of them would claim Imam ate for themselves, (۳۱) A dignified person from the followers of Bani-Abbass will get drowned near the bridge of Karkh in Baghdad, (۳۲) A black wind will blow in Baghdad, (۳۳) An earthquake shall occur in Baghdad where a greater portion of the city will collapse, (۳۴) fear will encompass the inhabitants of Iraq, (۳۵) death will swiftly overtake the people of Iraq, (۳۶) The people of Iraq will face deficience in their property and fruit, (۳۷) locusts will appear during the normal season as well as during off-season and they will get attracted to plants and cereals, (۳۸)the agriculture output of the people will be poor, (۳۹) discord will arise amongst non-Arabs and they will shed blood of one another, (۴۰) slaves shall disobey .their master and will kill them

After that, it would rain successively for twenty-four times. The earth would (۴۱) become alive after its death and would throw out its treasures. At that time, all types of calamities will be kept away from Mahdi's believers. At that moment they will realize that Mahdi has emerged in Mecca. As a result, they will move towards Mecca .for assisting Hazrat and the same can be seen in the traditions

Some of these events are sure and certain to occur while some others are conditional. Allah Knows better what might take place. We have mentioned the afore-mentioned .happenings as per the traditions

Ali-ibn-Yazid Ezadi narrates from his father who narrates from his grand - father that Amirul-Mumineen (A.S.) said: When the Qaem's emergence shall draw near, red and white deaths will appear. Red-colored locusts shall become visible during the normal and off-season. Red death refers to the

.sword and white death refers to plague

Jabir Tuafi narrates that Imam Muhammad Baqir (A.S.) told him as such: Remain firm in your place. Do not move until you see for yourself these signs. I do not think that you will perceive these signs. They are as such: Discord amongst Bani-Abbass, a caller who will call out from the heavens, sinking of a village (called Jobiah) in Syria, descencion of Turks in an island descencion of Romans in Rumalah and discord in every part of the land until Syria will be ruined. The reason for destruction of social life will be the hoisting of flags where one of them would be red and white, the other black .and white and the third flag will belong to Sufyani

TRADITIONS ABOUT THE YEAR AND DAY OF MAHDI'S EMERGENCE

Abu Basir has narrated from Sadiq Aal-e-Muhammad as such: "Mahdi shall not ".emerge but in the odd year i.e. the first, third, fifth, seventh or ninth year

Again Abu Basir narrates from Imam Jafar Sadiq (A.S.) who said: The name of Qa'em will be taken on the ٢٣rd night of the blessed month of Ramadhan. The Qa'em shall emerge on the day of Ashura - the day on which Imam Hussein was martyred. As if I am seeing the Oa'em emerging on Saturday, the tenth of Muharram between Ruku and Maqaem and someone standing in front of him calling out: Allegiance, Allegiance. Thus Mahdi's followers will turn towards him from all sides and will give allegiance to him. By Mahdi's means Allah will fill the earth with justice just as it was previously filled with cruelty and oppression. Thereafter, Mahdi will turn his attention from Mecca to .Kufa and will land in Najaf from where he will send soldiers towards the cities

t:٢٥٠

It has been narrated from Abdul-Karim Nakh'ee as such: I asked Sadeq Aal-e-Muhammad: For how long will the Qa'em rule?

Imam (A.S.) replied: Seven years. The days and nights during Mahdi's time will be so lengthy that one year of that time will be like twenty years of today and (seven) years of Mahdi will be equal to seventy years of your reckoning.

In a lengthy tradition, Imam Muhammad Baqir (A.S.) said: When the Qaem shall emerge, his attention will be drawn towards Kufa. He will develop the mosques of Kufa, strike down the balconies overlooking the roads, destroy the wells and drain-pipes on the road-paths, uproot all sorts of heresy, enliven every custom and conquer Istanbul, China and the mountains of Dailam. This will remain so for seven years where each year would be equal to ten years of your reckoning.

In another tradition Imam Muhammad Baqir (A.S.) said: - Due to fear (which the enemies have of Hazrat) the Qa'em will be assisted (by Allah) and due to triumph, will become victorious. The earth will roll for Mahdi and treasures will loom before him. His rule will extend from East to West. Allah will place his religion above all other religions even though the polythesis may dislike it. There will be no dilapidated place but that Mahdi will develop it. The earth will not cede anything from its herbs but that it will cause it to thrive. During Mahdi's time, the people will enjoy such blessings which they had never enjoyed before.

The narrator says: I said: 'O son of the Messenger of Allah! When will your Qa'am emerge?

He replied" At the time when men will imitate the women and women will imitate the men; when women will ride on saddles; when people will cause their prayers to die and will

follow their carnel desires; when people will turn users; when shedding of blood will become something insignificant; when trade and business of the openly commit adultery; when they will make towering constructions; when they will consider lie to be lawful; when they will accept bribes; when they will follow their lusts and desire; when they will sell their religion for this world; when they will hold under obligation the one whom they feed; when they will consider forbearance to be the sign of weakness and feebleness and injustice to be an honor; when their rulers will be evil and their ministers liars; when the trustworthy amongst them will be traitors; when the helpers amongst them will be unjust; when the reciters of Quran will be transgressors; when cruelty and oppression will become manifest; when divorce will increase; when people will engage in debauchery and libertinism; when forced witness and lie will be accepted; when they will engage in drinking and gambling; when men will be mounted on; when women shall engage with women (indecent acts); when - people will consider 'Zakat' to be a booty and charity to be a loss; when they will fear from the tongues of the wicked people; when Sufyani shall revolt from Syria and Yemen; when 'Baidah' which is between Mecca and Medina will sink; wh؟n a child from the progeny of Muhammad (S.A.W.A.) will be killed between 'Rukn' and 'Maqaam' and when a live voice will be heard from the heavens trying out that the truth is with Mahdi and his followers. It will be then that our Qaem will emerge. When he re-appears, he will stand with his back against the wan of Ka'aba and ٣١٣ of his followers would gather :around him. The first speech of Qaem would be the following verse

(*)

What remains, with Allah is better for you if you are"

t:٢٥٢

".believers

Then he will say: I am the 'Baqiyatullah' (God's remainder) representative and Proof :of Allah upon you. After that, no Muslim would salute him but in this manner

Assalamu-Alaika - ya Baqiyatullah-Fi-Arzeh (Peace be upon you 'O God's remainder (.on the earth

As soon as ۱۰۰۰۰ men gather around him, no Jew or Christian will remain but that they .will bring faith in him and religion shall be confined only to Islam

A fire shall descend from the sky and will burn every object of worship (other than .Allah) on the earth

Some of the historians say: Mahdi is the same Awaited Qa'em. Traditions about Mahdi's emergence substantiate each other. Traditions manifest the luminous of Hazrat's light. It will not be long when the gloomy day and night of his Occultation will turn into brightness and luminosity. Due to his emergence the desired dawn shall rise and the veil of darkness of the night will be set aside. Hazrat will emerge from behind the veil of Occultation and the hearts will be filled with joy. His Justice, will reach the horizons and the luminousness of his Justice will be more than luminousness of the .luminous moon

t:۲۵۳

CHAPTER EIGHT

Point

VIRTUE OF AWAITING FOR MAHDI

FORSAKING THE FIXATION OF TIME FOR MAHDI'S EMERGENCE

MAHDI'S EMERGENCE AT THE END OF TIME

MAHDI'S QUALITIES ON THE DAY OF HIS EMERGENCE

PLACE OF MAHDI'S EMERGENCE

PLACE OF MAHDI'S ALLEGIANCE

RUDIMENTS OF MAHDI'S TRIUMPH

INCIDENCE WHICH WILL OCCUR IN THE NEAR FUTURE

MAHDI'S HELPERS

ANGELS WILL ASSIST MAHDI

(.DESCENSION OF ISA–IBN–MARYAM (A.S

BLESSINGS OF MAHDI'S EMERGENCE

MAHDI'S ACTIONS AND INVITATION

MAHDI'S VIRTUOUS WAYS

MAHDI'S PRAISEWORTHY MORALS

RELIGION WILL TERMINATE IN MAHDI

THE JEWS AND THE CHRISTIANS

MANIFESTATION OF THE RELIGION OF ISLAM

MAHDI’S REFORMS

VICTORIES AND DEVELOPMENTS UNDER MAHDI’S RULE

THE PERIOD OF MAHDI’S CALIPHATE AND RULE

THE NUMBER AND PLACE OF MAHDI’S HELPERS

REFERENCES

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The author of "Yanabi-ul-Muwadda" (page ۴۹۳) narrates from 'Khawrazmi' (book of "Manaqib") that Imam Muhammad Baqir has narrated from his father who has narrated from his grand-father who has narrated from Amirul-Mumineen that the Messenger of Allah (S.A.W.A.) said: -

"Awaiting for the 'Faraj' (deliverance) is the best act of worship."

The author of 'Manaqib' says: Awaiting for the 'Faraj' means awaiting for Mahdi's emergence.

Author says: Shii'te traditions corroborate the afore-mentioned tradition.

MEANING OF 'INTEZAR' (AWAITING): 'Intezar' means gaining and achieving an affair for which one awaits. The reformatory affair with regards to Mahdi's emergence is not hidden and concealed for any individual let alone the social board, especially the Shia-Immiyahs.

Firstly, 'Intezar' (Awaiting) by itself invites the satisfaction of Mahdi so much so that it is said:

'Intezar' is more sever than killing. The essential condition for Awaiting for the 'Faraj' is employing the mental faculties and fixing the mind in the direction of the affair for which one is awaiting. This matter will forcibly become the cause of two affairs: One that the mental faculty will bring an increase in power and the other that man can concentrate his entire power on one affair. Moreover than that two affairs, are amongst the most important things required by man for his subsistence and future life.

Secondly, the suppression of misfortunes will become easy for man because he knows that these misfortunes are

subject to amends and provisions. A vast difference exists between those misfortunes which are known by man to be capable of amendment or not, especially when he presumes that soon everything will be prepared and Mahdi by his .emergence, will fill the earth with Justice and equity

Thirdly, the necessary condition, for 'Intezar' is this that man should adore to be amongst the companions and Shias of Mahdi and rather amongst his helpers. This requires that Mahdi's Shia should strive in rectifying his own self and making good his morals so that he can be worthy enough of becoming Mahdi's companion and engaging in holy war for him. Verily, this prosperity requires such ethics, which is .scarce today amongst us

Fourtly, just as 'Intezar' becomes the cause of rectification of the self and rather the cause of rectification of others, it also becomes the cause of preparation of the rudiments for Mahdi's victory over his enemies. The essential condition for this victory is that one should acquire knowledge and insight especially so when man knows that .Mahdi's victory over his enemies would take place through ordinary channels

These were some of the effects, which would arise from the act of 'Intezar' (Awaiting) – if at all 'Intezar' is done in its true sense. Besides, Intezar discovers good and :pleasing qualities, which are as follows

Firstly, it explores the perfection of wisdom and verity of perception because a 'Muntazir' (i.e. an Awaiter) believes that an Imam should exist at all times and knows that the Imam of today is MAHDI. Thus he brings faith in Mahdi without having seen .him. In short; one could believe in Hazrat without coming into contact with him

Secondly 'Intezar' for deliverance discovers such affairs as love for establishment of truth and justice, implementation

of Divine Commands and limitations, execution of the affairs on the basis of a correct and fundamental pivot and man's achievement of the goals for which he has been .created

Thirdly, it would reveal the veracity of man's love and friendship towards Ahl-e-bayt and kin of the Holy Prophet (S.A.W.A.) because it is by Mahdi's emergence that the Government of Ahl-e-bayt will be embarked upon, the act of command and .prohibition will be at their liberty and their rights will return back to them

Fourthly, it reveals the veracity and virtue of man's faith in Mahdi and his filling of the .earth with equity and justice and in his Imamate

Fifthly, it reveals man's affection towards his fellow creature and his desire for rectifying them because the goodness and prosperity, which would arise from .Mahdi's emergence would be experienced by all the creatures

Most of the points that we have mentioned have come down in traditions too such as: Important affairs, which arise from 'Intezar' (Awaiting) of Mahdi's emergence and the good qualities which are discovered by means of his emergence. Mentioning one of .the traditions or rather one sentence of it causes great surprise in me

In the book "Kamaluddin", Shaikh Saduq has narrated from Ammar Sabaaty a lengthy tradition where Imam Sadiq (A.S.) says: 'Ibadat' (worship)during the rein of a wicked Government is better and more virtuous than worship during the rein of a right Government. Moreover, reward of worship is much more under a wicked Government .than under a right Government

Ammar says: I told Imam: May my life be sacrificed for you. Is it that we should not desire to be amongst the Qaem's companions at the time of the emergence of truth? Is it that

our actions under the bond of your leadership and obedience is more virtuous than ?! the actions of companions during the true Government

Imam Sadiq (A.S.) replied: Glory be to Allah! Do we not wish that Allah, the Blessed, the Sublime should make the Truth and Justice appear in the lands? That the common condition of the people improves? That Allah should cause (people's) speech to harmonize and that Allah should invite the diverse hearts of people? That they should not disobey Allah on the earth? That His restrictions should apply among His creatures and that Allah should return the rights to His people so that it may become manifest, so that nothing of the truth might be concealed through fear of any one of (His) ...creatures

FORSAKING THE MATTER OF FIXING THE TIME OF EMERGENCE

The author of "Yanabi-ul-Muwadda" (on page ۴۵۶) has narrated from the author of Fara'ed-ul-Semtain who has narrated from Ahmad-ibn-Ziyad who has narrated from Debel-ibn-Ali Khuza'ee a tradition wherein Debel approaches Imam Ridha (A.S.) and recites his (*) ode and refers, in some places of his ode to Mahdi and Imam's reply to :Debel is as such

Gebriel has spoken through your tongue. Do you know who that Imam is?... He is the one for whom people will await and they will be submissive to him at the time of his (emergence...(۱

Regarding the time of Mahdi's emergence, my father has narrated from his father :and they from the Messenger of Allah as such

The example of Mahdi is like the example of Oiyamat, which will not come but all of a .sudden

t:۲۵۸

(A (*) ode is an ode which ends with (*) (t -۱

The author says: In some of the traditions about occultation it has come down that Mahdi shall emerge like a glittering star. Yet some other traditions mention that God .would set right Mahdi's affairs in one night

It appears that all these sayings refer to this fact that Mahdi's emergence is unknown and except for the one who has created him, none are aware of the time of his .reappearance

Verily, amongst the affairs which has greatly been emphasized in the tradition for us (i.e. the Shias) is the non - fixation of the time of Mahdi's emergence and leaving this .matter to Almighty Allah

.Yet some traditions mention that those who ordain a time for his emergence are liars

It can be said that the philosophy of not fixing his reappearing at any time and in any :year, month and on any Friday may be due to the following

Firstly, the divine 'Bada' (change) in which we Shias believe plays interference in the matter of Mahdi's emergence and is resolute. Verily, the Will of Allah proceeds in all the Divine Destinies and it is proper to reverse the order and bring change in His Destinies. Mahdi's emergence too falls in the category of those incidents in which 'Bada' is akin to occur just as the same has been clearly stipulated in the Shiite .traditions

As a matter of fact, if the time of Hazrat's emergence had been fixed and the matter of 'Bada' (too) would have played its role, then the very matter of (tradition of) emergence along with its narrator would have been subject to doubt and suspicions. The Imam (A.S.) has said: "We have not fixed the time of Hazrat's emergence nor shall ".we do so in the future

Secondly, refraining from ascertaining the time of

emergence and leaving it to Divine discretion of and considering the possibility of Mahdi emerging today or tomorrow forcibly creates an urge and desire in praying for his early reappearance since it is possible that his emergence may be linked to ‘dua’ .(Praying) and insistence in request

Thirdly, the period of Mahdi’s emergence is known and the people are aware of this matter even though they may belong to the few special class, it would mean that Hazrat has to emerge forcibly and the special and ordinary class of people especially those desirous of this matter, must recognize him and the enemies themselves right form the beginning of his emergence in killing him. Amongst the impossible affairs is this that on the day of Mahdi’s emergence, his powers will be the same as the powers .of his enemies

Fourthly, when the affairs of the people are in Imam’s hands, he would be the pivot of the millstone of the Muslims and the focal point of their social body. Undoubtedly Imam’s occultation even though for a short period will bring the movement of that society to a standstill. However if the people bring faith in his emergence and have hope in his return especially so in the near future, it would then be possible for that .society to remain protected from disorder

Fifthly, Awaiting for emergence at any period will bring an a acceleration in the reformity movement. A person who awaits the arrival of his companion will be bound to make speed in the preliminary preparation for his arrival lest his friend arrives .suddenly and he may not have fulfilled hi duty

Truly if ‘Intezar’ (Awaiting) for Mahdi’s emergence is based on sincerity and non-fixation of time (of his emergence) it would indeed be regarded as two important .factors for the salvation and comfort of a society

t:۲۶۰

I wish that the author of 'Tafseer-e-Al-Minar' would take back some of his words in .this regard

MAHDI'S EMERGENCE AT THE END OF TIME

The author of "Esa'af-ur-Raghebeen" (on page ۱۴۸) narrates from Hakim (from the - :book of Sahih) who narrates from the Messenger of Allah (S.A.W.A.) as such

At the end of time, a severe calamity shall overtake my nation... Allah will send a man from my progeny or he said: from my Ahl-e-bayt who shall fill the earth with equity .and Justice

Ibn-Hajar in "Sawa'eq" (page ۹۸) has narrated from Ahmad and Muslim who in turn :have narrated from the Messenger of Allah (S.A.W.A.) as saying

At the end of time, a Caliph will be present who would distribute wealth without any' ...account

The author of "Esaaf-ur-Raghebeen" has narrated the same tradition on page ۱۴۹ of .his afore-said book

The author says: 'Caliph' in the above tradition refers to Mahdi as per the context of .some other traditions

The author of "Eqdud-Durar" narrates from Imam Abu Omar Mada'eni who narrates :from Abu Sa'eed Khudri that the Messenger of Allah (S.A.W.A.) said

At the end of time a youth with a handsome face and protracted nose shall emerge from my progeny and he shall fill the earth with equity and Justice just as it was .previously filled with cruelty and tyranny

The author of "Yanabi-ul-Muwadda" (on page ۴۳۰) narrates from the author of "Mashkat-ul-Masabeeh" who narrates from Muslim (from his book 'Sahih') and Ahmad (from his book 'Musnad') who narrate from Jabir-ibn-Abdullah Ansari that the (.Messenger of Allah (S.A.W.A

:said

At the end of time, a Caliph will be present who would distribute" wealth without any"
.'"account

Yet another tradition says: At the time of the end of my nation, a Caliph will come who
.would distribute wealth without any reckoning

The author of "Yanabi-ul-Muwadda" narrates from the author of "Fara'ed-ul-Semtain" who narrates from Ali-ibn-Hallal who narrates from his father that the Holy Prophet (S.A.W.A.) said: "Mahdi will come at the end of time and will fill the earth with
".equity and Justice just as it was previously filled with cruelty and oppression

The author says: In most of our Shi'ite traditions as well as the traditions of our Sunni brethrens the word of (*)(the end of time) and the occurrence of some of the important events, the greatest of them being the emergence of the Promised Mahdi can be Seen. However it is a fact that sometimes it is said: The word (*) and its meaning is literal as can be understood from these two words i.e. before 'Oiyamat'. Sometimes too, it is said: (*) refers to some part of a time which when compared to the past times is placed at the last. Just as we say: Hazrat Muhammad-ibn-Abdullah (S.A.W.A.) is the Prophet of (*) (the end of time) i.e. the period of his Prophethood Messengership, Precepts and laws is put last as compared to the period of Messengership of the previous Prophets. Thus in absolute terms, the Holy Prophet is the last Prophet which means that the Prophet should come after him, otherwise he
.will not be called the Last Prophet

Sometimes (*) is used and it refers to the last period of the Holy Prophet's Messengership. In other words, if we divide the period of his Prophethood into certain portions, the last portion of it would be the (*) (end of time) and the Holy

Prophet's sentence: "The nation wherein I am placed in the beginning Mahdi is the .middle and Isa in the end will never be destroyed" refers to the same

Now that you have understood these meanings it should be said that such sayings as: Mahdi will emerge in (*) (end of time) or that: He is the Caliph of (*) refers to the last meaning which means that the last part of the period in which Mahdi is supposed to .emerge is the last part from the parts of time

The author of "Eqdud-Durar" (in chapter seven) narrates from Hafez Abu Abdullah (from the book of Mustadrak) who narrates from Abu Sa'eed Khudri that the :Messenger of Allah (S.A.W.A.) said

Mahdi shall emerge with the sword at the time of the end of my nation. Allah shall send rain, the land will cause its own plants to grow, (Mahdi) will bestow wealth in the ...right manner

Hakim says: This tradition is correct as far as its chain of transmission is concerned .but Muslim and Bukhari have not narrated it

MAHDI'S QUALITIES ON THE DAY OF HIS EMERGENCE

The author "Eqdud-Durar" (in chapter three) narrates from Hafez Abu Na'eem from the book of Sefat al Mahdi of Abu Imamah that the Messenger of Allah (S.A.W.A.) mentioned in one tradition all that was to occur before and after Mahdi's emergence. A person called Abdul-Qais said: 'O Messenger of Allah who would be the Imam of the ?people on that day

He replied: He would be Mahdi from my progeny who would be then forty years of ...age

Again, the author of "Eqdud-Durar" in the aforesaid chapter narrates from Hafiz Na'eem-ibn- Hemad (from the book 'Fatan') that Amir-ul- Mumineen Ali (A.S.) said in one

tradition about Mahdi as such: 'Mahdi will rise when he would be thirty or forty years ...of age

In the same chapter of the afore-said book its author narrates from Abu Abdullah Mada'eni and Abu Bakr Baihaqi that Ibn-Abbass said: I have hope that days and nights will not pass until Allah will appoint a youth from us, Ahl-e-bayt while conspiracies will not befall him and he too will not be entangled in conspiracies. He will establish the affairs of this nation just as Allah commenced the affairs of this nation .through us. It is my expectation that the affairs would end too in us

Narrator says: I told Ibn-Abbass: Are your aged helpless in this matter that you have .hope in your youths? He replied: Allah does whatever He wishes

In the same chapter of the same book, its author narrates from Imam Hussein-ibn-Ali (A.S.) as such: When Mahdi will emerge, the people will deny him because he will have returned to them looking like a youth. The greatest calamity is that their master will ...approach them in the state of youth while they would think him to be old and senile

In section one, chapter four of the same book, its author narrates from Hafiz Abu Abdullah (from the book of Mustadrak) who narrates from Sanban that the Messenger of Allah (S.A.W.A.) said: - Three offspring of a Caliph will be killed near your treasure... When you see him (i.e. youth) swear allegiance to him because, he is Mahdi, .the Caliph of Allah

Hakim says: 'This tradition is an authentic tradition provided it has been narrated by .Bukhari and Muslim

In the seventh chapter of the same book, its author narrates from Hafiz Abu Abdullah Na'eem-ibn-Hemad (from the book 'Fatan') who narrates from Ishaaq-ibn Yahaya--ibn

Talha that Ta'oos said: Omar-ibn-Khattab bid farewell to his family and said: What is wrong if I spend the treasures of the Ka'aba and the weapons in the way of Allah? Ali said: 'O Amir-ul Mumineen! Refrain from such thoughts. You are not the owner of Ka'aba. The owner of Ka'aba is a youth from Quraish who will donate the wealth of .Ka'aba in the way of Allah at the end of time

The author says: The manifestation of this tradition is such that it cannot be denied and evidences and contexts too exist for them. Some of the traditions mention: The one who will see Mahdi on the day of his emergence will reckon him to be a youth of forty or his age to be between thirty and forty. However it does not mean that this is .his true age

PLACE OF MAHDI'S EMERGENCE

The author "Eqdud-Durar" (chapter two) narrates from Jabir-ibn-Yazid Tuafi a lengthy tradition from Imam Muhammad Baqir where after mentioning the signs of Mahdi's emergence and the sinking of Sufyi's army he said: Sufyani will dispatch troops to Medina as a result of which Mahdi will flee towards Mecca. News of Mahdi's flight will reach Sufyani's commanders who will send an army in pursuit of Mahdi but they will fail to find him until Hazrat will enter Mecca in a state of fear and will await as ...per the 'Sunnah' of Musa-ibn-Imran

The author of 'Esaaf-ur-Raghebeen' (on page ۱۵۰) narrates that the Messenger of :Allah (SAWA) said

Discord will arise at the time of a Caliphs death. A man will flee from Medina to Mecca." Some of the inhabitants of Mecca will approach him and will send him out for allegiance (while not being satisfied) and will swear allegiance to him between Rukn and Maqaam. An army

would be despatched in their direction from Syria, which would zink in the ground of ".'Baidah' which is between Mecca and Medina

The author of "Yanabi-ul-Muwadda" (on page ۴۳۱) has narrated from the author of "Jawahar al-Aqdain" who has narrated from Ibn-Dawoud who has narrated from .Imam Ahmad and Hafiz Baihaqi the afore-mentioned Tradition

The author of "Yanabi-ul-Muwadda" (on page ۴۴۸) narrates from the author of "Fara'ed-us-Semtain" who narrates from Hassan-ibn-Khalid a tradition from Ali-ibn-Moosa Ridha (A.S.) about Mahdi's occultation and the fact that he is the fourth from his progeny until he says: Mahdi is the same one with regards to whom a caller will call out from the heavens and all the inhabitants of earth will hear the call as such: Be aware that Allah's representative has emerged in the House of Allah. Follow him as .truth is with him

PLACE OF MAHDI'S ALLEGIANCE

The author of Eqdud-Durar (chapter two) narrates from Abul Hassan Malaki who :narrates from Huzaifaibn-Yaman that the Holy Prophet (S.A.W.A.) said

If a single day remains from the age of this world then Allah will raise a man from my progeny whose name will be the same as my name and his Impression will be the same as mine and his agnomen is Abu Abdullah. People would swear allegiance to him ...between Rukn and Maqaam

In section two, chapter four of the afore-said book, its author narrates from Abu Dawoud (from his book of "Sunan"), Tirmidhi (from his book of "Jama'e"), Ahmad (from his book of "Musnad"), Ibn-Maaja (from his book of 'Sunan'), Baihaqi (from "Be'sath-wa-Nushoor") and some others who narrate from Umm-Salma that the Messenger of

Allah (S.A.W.A.) said: At the time of a Caliph's death discord will arise and a man from Medina will flee towards Mecca. Some of the inhabitants of Mecca will approach him and will send him out (while not being satisfied) and will swear allegiance to him ...between Rukn and Maqaam

.Author says: The appendix of the tradition refers to Mahdi

In chapter five of the afore-said book, the author narrates from Abu Abdullah Na'eem-ibn-Hemad (from the book 'Fatan') who narrates from Abdullah-ibn-Masoud a lengthy tradition mentioning therein Sufyani's uprising and Mahdi's emergence from Medina towards Mecca and his allegiance until he reaches to the point where he says: Mahdi will sit between Rukn and Maqaam and will stretch out his hand. People will give .allegiance to him and Allah will reserve love for him in the people's heart

The author of "Eqdud-Durar" (in chapter seven) narrates from Na'eem-ibn-Hemad (from the book "Fatan") who narrates from Abu Huraira that people would give allegiance to Mahdi between Rukn and Maqaam. Mahdi will not awaken anyone who .is asleep nor will he shed any blood

Author says: It refers to repose at the time of priority of allegiance and not when .Hazrat would wish to dominate and rectify the world

Ibn-Hajar in his book "Sawa'eq" (page ۹۸) has narrated from Ibn Asaker who has narrated from Ali (A.S.) the tradition about Mahdi fleeing from Medina towards Mecca and added: Some of the inhabitants of Mecca will approach Mahdi and will send him out (while not being satisfied) and will swear allegiance to him between Rukn and ...Maqaam

The author of 'Eqdud-Durar' in section two and chapter four has narrated from Jabir-ibn-Yazid who has narrated from

Imam Muhammad Baqir about Mahdi's flight from Medina to Mecca and says: People will swear allegiance to him between Rukn and Maqaam. "O Jabir! Mahdi is from the progeny of Hussein."

RUDIMENTS OF MAHDI'S TRIUMPH

The author of "Eqdud-Durar" (chapter five) narrates from a group of traditionists such as Ahmad in Musnad, Ibn-Maaja in Sunan, Baihaqi Abu Omar Mada'eni, Na'eem-ibn-Hemad, Abul-Qasim Tabarani and Abu Na'eem Esfahani who narrate from Amir-ul-... Mumineen Ali-ibn-Abi Talib that the Messenger of Allah (S.A.W.A.) said: "Mahdi is from us - the Ahl-e-bayt. Allah will set right his affairs in one night"

Ibn-Hajar in "Sawa'eq" (page ٩٨) has narrated from Ibn-Maaja as such:

"A group of people will rise from the East and they will make preparations for Mahdi's rule."

The author of "Eqdud-Durar" (in chapter five) has narrated the same tradition from Ibn-Maaja and Baihaqi.

The author of "Eqdud-Durar" (in chapter five) has narrated from Abu Na'eem (book of Sefat-ul-Mahdi) who has narrated from Sauban that the Messenger of Allah (S.A.W.A.) said: When you see black flags coming from the direction of East, hasten towards them even if you have to crawl over ice because Mahdi who is Allah's representative will be amongst them.

Narrator says: Hakim Abu Abdullah in "Mustadrak", and Imam Abu Omar in "Sunan" and Hafiz Na'eem-ibn-Hemad in "Fatan" have narrated the contents of this tradition. Perhaps the saying: Mahdi who is Allah's representative will be amongst them means that the rudiments of Mahdi's rule would be in their hands just as the same was mentioned in the

.tradition of Abdullah-ibn-Harith

In the same chapter of the afore-said book, its author narrates from Sa'eed-ibn-Musaiyeb that the Messenger of Allah (S.A.W.A) said: A man from Bani Abbass will rise from the East and will remain on the land until Allah wishes. Thereafter a group with small black flags will emerge and they will battle with the people from the progeny of Abu Sufyan and his followers and will prepare the ground for Mahdi's obedience and .submission

Author says: Some of the traditions, which speak about the appearance of black flags from the East refers to the invitation of Abbassid and uprising of Abu Muslim Khurasani. Yet, some other traditions signal out the uprising of a group from the East who would invite (the people) towards Mahdi (A.S.) and the tradition of Sa'eed-ibn-Musaiyeb which was mentioned before, refers to this account. The possibility, which we mentioned previously about the traditions (in this regard) being fabricated, refers .to the first type of interpretation. So do not be heedless about them

The author of "Yanabi-ul-Muwadda" (page ۴۴۸) narrate from the book "Fara'ed-us-Semtain" which narrates from Hafiz Abu Naeem that Imam Muhammad Baqir (A.S.) said: Allah has set fear in the hearts of our friends and followers. When our 'Qa'em' who is Mahdi will emerge, one person from our followers will be more courageous .than a fierce lion and more sharper than the point of a spear

Author says: Undoubtedly, a group which loses its leader also loses its will-power and aim and rather its very progress as against a group possessing a leader with an upright will-power, earnest aim and firm power. This is because such a state eventually leaves an impression on the conduct and

morale of that group. It seems that the afore-mentioned tradition too refers to this very matter and the reason why God has set fear in their hearts is to protect them.

INCIDENTS WHICH WILL OCCUR IN THE NEAR FUTURE

How often this thought passes through some mind and rather how often it is pronounced though some tongue that if fear from enemies is the cause of Mahdi's occultation then how would this fear be obviated considering that day by day various powers and arms are on the rise!? How would it be possible for Mahdi to face these powers and aims which have filled the land and sea and would tighten the sphere the day of his emergence without Mahdi having a access to any of those weapons because of lack adequate supporters and ample means!?

In reply we say: It's possible that the incidents which are about to take place in this world and the probable events may actually occur which could be amongst the strongest means of Mahdi's emergence and a medium for doing away with his occultation until he real emerges. In number he may become like one of the ruling powers and thereafter he would strive in strengthening and increasing his powers and weapons.

Firstly, amongst the events which is not improbable is this that the moral and spiritual reforms perfection of training and literary and material Sciences in Some classes of people and rather in all of them will prevail over a special class. Thus when Mahdi emerges and proclaims his plans and announces the Islamic teachings for which he would rise and that particular class witnesses his truthfulness, trustworthiness and resoluteness they would become submissive towards Hazrat. They will assist him in Jihad and become obedient to him and will give him the reins of the government. A large number of

people would obey him and become submissive to him such that one cannot eat them with contempt. The same had occurred for his great grand-father, the Holy Prophet (S.A.W.A.) since a large number of people had brought faith in him due to his virtuous aim and objective just as the incident of 'Najashi' (Negus) bears witness to this fact

Secondly: Before Mahdi's emergence, multitude of people will gather together and call the others towards Mahdi. They will take pledge (from them) for the victory of the day of his emergence. It is likely that the emergence of preachers in common gatherings and the distribution of those things for which Mahdi will upraise namely exercising of worldly, spiritual, social and individual reforms are amongst the .strongest means for, the preparation of multitude of people for Mahdi's emergence

As mentioned before, the main motive of awaiting Mahdi's emergence is preparing and making ready the rudiments and necessities of Hazrat's emergence. I can say that Mahdi strives and such endeavor is the responsibility of every reformist who wishes to bring a reform. Previously it was told to you that Mahdi's occultation does .not hinder him from uprising for such kind of affairs

Thirdly: Break-up of the present world order and every city of the world into smaller states and every ruler of those states will possess independent powers until Mahdi emerges. Cities and governments will have dispersed to such extent that Mahdi too would be like one of them in power and preparedness. He will rise for that which Allah .has appointed him and will strive for increasing and perfecting his own power

Fourthly: The ruling powers will render the people completely submissive and obedient towards themselves and

t:۲۷۱

every society and rather every group, individual animal and vegetation will groan day and night due to such a life and state of affair. However he will become restless of the cruel and oppressive system while none would be able to see him. He will beseech and complain but only to his Lord. Thus when the caller will call out between the heaven and the earth that Allah has obviated oppression from you, has made you successful, has set your freedom and deliverance in Mahdi's hands and Mahdi has emerged in Mecca then multitudes of people will hasten towards Mahdi for the purpose of reform and their own goodness. In all probability, the meaning of the tradition saying: Mahdi will not emerge but after the earth has become filled with cruelty and oppression is the same as what we have just said. In short, Mahdi (A.S.) will emerge at the time .when people and society will be in due need of a reformist

Fifthly: The world wars will put the cities out of action and weaken the physical bodies and powers. Thereafter, Mahdi (A.S.) will emerge while from the view - point of number and group, he will be similar to one of those (group of) people. Then, very soon he will swiftly strive to increase and perfect his own powers in addition to those .powers and tools which he would avail himself of as booty

Sixthly: Some of the Islamic sects will accept Hazrat's call on the day of his emergence and will join the forces of his companions and helpers. They will fight for Mahdi in the battle - field and will swear allegiance to him. In all respects, they will find confidence in him. Moreover Almighty God will confirm him through the Angels just as He confirmed his great grand - father i.e. the Holy Prophet (S.A.W.A.). He will confirm Hazrat by Isa-ibn-Maryam's (A.S.) descension the details of which we shall God- .willing mention later on

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These were incidents whose occurrence cannot be denied and history too guides us to the occurrence of such incidents and bears testimony to this fact that reformists have made use of similar means. Man is not aware of what might occur tomorrow. Verily the events which took place in the ١٤th century A.H. and ١٩th century AD bears witness to the possibility of occurrence of what we have mentioned. God is All-Aware .of what has occurred and what is going to take place in the future

MAHDI'S HELPERS

Ibn-Hajar in "Sawa'eq" (on page ٩٨) has narrated from Ibn-Asaker that Ali (A.S.) has said: When the 'Qae'm' from the progeny of Muhammad (S.A.W.A) will emerge, Allah will gather together the inhabitants of the East and West. His companions will be from ...Kufa and the brave ones who would assist him would be from Syria

The author of "Eqdud-Durar" (section two, chapter four) has narrated from Jabir-ibn-Yazid Jua'fi who has narrated from Imam Muhammad Baqir (A.S.) a lengthy tradition where he has mentioned in it some of the signs of Mahdi's emergence: the revolt of Sufyani, Mahdi's escape from Medina to Mecca until he says: Allah will gather together ...for Mahdi ٣١٣ of his companions

In the same book (section one, chapter four) its author narrates from Hakim Abu :Abdullah (from his book 'Mustadrak') that Muhammad-ibn-Hanafia said

We were in the presence of Ali. A person asked Hazrat some questions about Mahdi. Hazrat (A.S.) replied: Alas! And he repeated the word seven times and then said: Mahdi will emerge at the end of time when those who would call out the name of Allah would .be killed

t:٢٧٣

Thereafter Allah will gather together a group whose sagacity and agility will be like a cloud and He will make their hearts intimate towards each other. They will neither fear anyone nor will they flee. Their number will be equal to the number of the companions of 'Badr'. Neither the people of the past took precedent over them nor the people of the future will comprehend them. Their number will be equal to the number of the companions who crossed the river with

... the Saul

Narrator says: Hakim has said: This tradition is an authentic tradition provided that .Bukhari and Muslim have narrated the same. However they have not narrated it

In the seventh chapter of the same book, the author narrates from Abu Amro Osman-ibn-Sa'eed Muqarri (from his 'Sunan') who narrates from Huzaifa-ibn-Yaman that the Messenger of Allah (S.A.W.A) while narrating about Mahdi and his emergence has said: Courageous men from Syria will hasten towards Hazrat along with their followers while sober men from Egypt too will join him. Yet another group will proceed ... from the East until they reach Mecca and swear allegiance to him

The author of "Yanabi-ul-Muwadda" (on page ۴۴۹) has narrated from Ganji who in turn has narrated from Ibn Athim Kufi that All (A.S.) has said: Bravo! To the people of Thaleqan because Allah has hidden treasures amongst them which are neither gold nor silver. Rather they are those people who have recognized Allah in the true sense .and they will be Mahdi's helpers at the end of time

The author of "Es'aaf-ur-Reghebeen" (on page ۱۵۰) says: It is true that the Holy :Prophet (S.A.W.A.) said

Discord will arise at the time of a Caliphs death. Thereafter he mentioned about ,Mahdi's emergence at Mecca

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the allegiance which people will swear to him at Mecca, the sinking of Sufyanis army at 'Baidah' and then said: When people will witness this miracle from Mahdi the brave men from Syria and groups of people from Iraq will approach Hazrat and swear ..allegiance to him

THE ANGELS WILL ASSIST MAHDI

The author of "Eqdud-Durar" (chapter five) narrates from Abu Amro Osman-ibn-Sa'eed Muqarri (from his "Sunan") who in turn narrates from Huaaifa-ibn-Yaman that the Holy Prophet (S.A.W.A.) said: Allegiance will be sworn to Mahdi between Rukn and Maqaam. He will proceed towards Syria with Gibra'eel in front of him and Micha'eel on ...his right

In section one, chapter four of the same book, its author narrates from Imam Muhammad Baqir (A.S.) a tradition wherein he mentions about Mahdi's emergence and his allegiance between Rukn and Maqaam and then says: Gibra'eel would be on ... his right and Micha'eel on his left

Again, in the seventh chapter of the afore-said book, the author narrates from Abu Amro Osman-ibn-Sa'eed Muqarri (from his 'Sunan') who in turn narrates from Huaaifa-ibn-Yaman that the Messenger of Allah (S.A.W.A.) while mentioning about Mahdi's emergence and his allegiance between Rukn and Maqam says: Mahdi's attention will be directed towards Syria while Gibra'eel would be in front of him and .Micha'eel on his left

(.DESCENSION OF ISA-IBN-MARYAM (A.S

Bukhari in his "Sahih" (vol. ۲ pg. ۱۵۸) narrates from Abu Huraira, that the Messenger of Allah (S.A.W.A.) said: "How be it at the time when Ibne Maryam will descend down ".amongst you and your Imam will be from you

Then the author of “Eqdud-Durar” (in chapter ten) has narrated the same tradition .from “Sahih” of Muslim

In chapter one of “Eqdud-Durar” its author narrates from Abu Na’eem (from the book of Manaqib-e-Mahdi) who narrates from Abu Sa’eed Khudri that the Messenger of :Allah (S.A.W.A.) said

The one behind whom Isa, the son of Maryam will pray is from my progeny.” Also, in“ the same chapter of the same book, he has narrated a similar tradition from Na’eem-.(’ibn-Hemad (from the book ‘Fatan

Author says: Traditions in this regard are abundant and this saying is an authentic saying in which the renowned ones believe. The Sunni scholars too believe in this saying. The saying that Mahdi will follow Isa-ibn-Maryam and which can be seen in .some of the traditions or books are few in numbers and are unworthy of attention

The author of “Es’aaf-ur-Raghebeen” (on page ۱۵۹) has narrated from Shaikh Mohyidin Arabi from his book of “Futouhat” as such: The Almighty God will make Isa-ibn-Maryam descend over the white Minaret which is on the East of Damascus along with two angels where one would be on his right side and the other on his left. People at that time would be engaged in their evening prayers. When Isa will descend, Imam will offer his place to Isa who in turn would go ahead and recite (the congregation) .prayers with the people

After narrating this tradition the author of “Futouhat” says: - This saying that Isa will recite prayers with the people at the time of his descension, is inconsistent with the past traditions saying: The one who will recite prayers with the people is Mahdi. Thereafter he says: The saying that people would be engaged in evening prayers at the time of Isa’s descension is

:inconsistent with what history says that

.People would be engaged in morning prayers at the time of Isa's descension

Ibn-Hajar in his "Sawa'eq" (on page ٩٩) says: What is apparent is this that Mahdi's emergence will take place before Isa's descension, while it is said that it would occur .after Isa's descension

Abul-Hassan Abari says: Abundent traditions with successive transmission have come at band from Hazrat Mustafa (S.A.W.A.) that: Mahdi will emerge; that Mahdi is from the progeny of the Holy Prophet; that Mahdi will rule for seven years; that Mahdi will fill the earth with justice; that Mahdi will emerge along with Isa (A.S.) that Isa will assist Mahdi in killing Dajjal at the Gate of Lud in Palestine; that Mahdi will lead this .nation and Isa will pray behind Hazrat

Ibn-Hajar says: Abul-Hassan's statement that Mahdi would lead the prayers and Isa would stand behind him is a matter which is substantiated by traditions just as we have mentioned before. However Taftazani's statement that Isa would lead Mahdi because of the former being more superior that the latter and so Isa is more preferable and worthy is without any evidence. This is because Mahdi's Imamate (leadership) for Isa means that Isa will descend from the heavens so that he remains as a follower of our Holy Prophet and remains governed by his 'Shariat' (religious laws)and does not possess any independence for his own 'Shariat'. Moreover the matter that Isa will follow someone from this nation (i.e. Mahdi) eventhough Isa may be more superior than the Imam whom he follows, is so explicit and clear that nothing .remains concealed from this matter

Besides, we can gather together these two sayings and say: Isa will first of all follow Mahdi in order that he manifests his

motive (i.e. following the Islandi path) and after that Mahdi will follow Isa so that he .has had acted upon the essence of the principle

Author says: Ibn-Hajar's objection and reply to Taftazani's views is a matter to think .about just as the same is not concealed from our respected readers

The author of "Es'aaf-ur-Raghebeen" (on page ۱۶۳) says: In the book of "Kashf" Suyuti has narrated in various ways that after descending down, Isa would live for a period of forty years. Again Suyuti in his book "E'alam" says: As explicitly mentioned by the scholars Isa will judge as per the Shariat of our Holy Prophet (S.A.W.A). Traditions .have come down in this regard and a consensus too has been agreed upon

Author says: Traditions in this regard are numerous where in the third chapter of this book traditions have already been mentioned through Ganji's tongue which are .compatible with this matter

BLESSINGS OF MAHDI'S EMERGENCE

The author of "Eqdud-Durar" (in chapter five) narrates from Hakim Abu Abdullah (from his "Mustadrak") that Abdullah-ibn-Abbass said: During Mahdi's time the wild. and ferocious animals would live in peace and the earth would throw out its buried .treasures

.I asked: Which are the earth's buried treasures? He replied: Pillars of gold and silver

Hakim says: This is a tradition whose claim of transmission is correct but which has .not been narrated by Muslim and Bukhari

.Author says: The earth's buried treasure refers to its mines

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In the seventh chapter of the same book, its author narrates from Hakim (from his "Mustadrak") who narrates from Osman-ibn-Sa'eed Muqarri (from his "Sunan") who narrates from Huzaifa-ibn-Yaman that the Messenger of Allah (S.A.W.A) said:

The inhabitants of the sky, the birds, the beasts and the fishes in the sea will become delighted by Mahdi's existence. During the period of Mahdi's rule, water will be found abundantly, springs will flourish everywhere, the earth's minerals will multiply, the earth will throw out its treasure...

In the seventh chapter of the afore-said book, the author narrates from Hakim (from his 'Mustadrak') who narrates from Abu Sa'eed Khudri that the Messenger of Allah (SA.W.A) said:

A severe calamity whose severity had never been heard before will befall my nation so much so that things will turn miserable for my nation and the earth will become fraught with cruelty and oppression. The believers will fail to seek any place to shelter for themselves. It will be then that Allah will raise a man from my progeny who will fill the earth with justice and equity just as it was filled with tyranny and oppression. The residents of the heavens and earth will be satisfied with Mahdi. The earth will not store its grain but emit it out and the sky too would not store drops of its rain but would descend it down. Mahdi would rule over the people for seven, eight or nine years. Allah would destine welfare and blessing to such extent that those living would wish the dead to become alive.

Hakim says: This is a tradition whose claim of transmission is correct but which has not been narrated by Muslim and Bukhari.

Again in the same chapter of the a aforesaid book, its

author narrates from Abu Na’eem (from the book ‘Manaqib of Mahdi’) and Tabarani (from the book ‘Mu’ajam) who narrate from Abu Sa’eed Khudri that the Messenger of Allah (S.A.W.A.) said: During Mahdi’s era my nation will enjoy such bounties which they had never enjoyed before. The sky will descend rain upon them while the earth too .would not release anything from its vegetation but that it would expel them out

In the same chapter of the afore-said book, its author narrates from Abu Sa’eed Khudri that the Messenger of Allah (S.A.W.A.) said: Mahdi will emerge from my nation. Allah will resolve him as the saviour of the people. My nation will live in pleasure due to Mahdi's existence. Due to him, the animals too will live a laudable life. The earth will .expel out its vegetation. Mahdi will distribute wealth in the just manner

In the eighth chapter of the afore-said book, its author narrates from Tabarani (from his Mu’ajam) and Na’eem-ibn-Hemad (from the book “Fatan”) who narrate from Abu Sa’eed Khudri that the Messenger of Allah (S.A.W.A.) said: During Mahdi’s era, my nation will enjoy such bounties which they had never enjoyed before the like of it. The sky would descend rain upon them while the earth would not neglect anything from its vegetation but that it would expel them out. Wealth at that time would not have any value such that a man will rise and say: “O Mahdi grant me wealth.” Hazrat will reply: ...Take

In the same book, he narrates from Abu Na’eem Esfahani (from the book “Sefat-ul-Mahdi”) who narrates from Abu Sa’eed Khudri that the Holy Prophet (S.A.W.A.) said: The one who will act upon my ‘Sunnah’ (ways) will be the one who will emerge. The sky will send down its bounties and the

earth too would throw out its blessings. The earth will be filled with justice just as it was filled with oppression. Ibn-Hajar in "Sawa'eq" (page ٩٧) narrates from Hakim (from his "Sahih") that the Messenger of Allah (S.A.W.A) said: The inhabitants of the heaven and the earth Jove Mahdi. The earth will throw out its vegetation and will not keep it in store... Allah will favour the inhabitants of the earth with so much blessings .and bounties that those alive would wish the dead ones to be alive

MAHDI'S ACTIONS AND INVITATION

The author of "Eqdud-Durar" (chapter seven) narrates from Na'em-ibn-Hemad (from the book "Fatan") who narrates from Imam Muhammad Baqir (A.S.) as such: When corruption will be in strife, Mahdi will emerge in Mecca. At the moment he will have with him the Holy Prophet's banner, sword, shirt and certain other signs. As soon as he finishes reciting the night prayers he will call out in a loud voice as such: 'O people! I remind you of that moment when you will be standing before your Lord while He will have completed the arguments: He has sent the Prophets, revealed the Books and commanded you not to set partners for Allah. Safeguard the obedience and submission of Allah and His Prophet. Whatever the Holy Quran brings to life, you too strive to bring them to life and whatever the Holy Quran dooms to death, you too strive for the same. Be my companion and minister in virtuousity because the world is near annihilation and has bid farewell. I call you towards Allah and His Messenger in order that you act upon His Book. Keep away the falsehood and enliven the Holy .(Prophet's 'Sunnah' (ways

Mahdi will emerge swiftly and suddenly like the autumn

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cloud along with three hundred and thirteen men equal to the number of the companions of 'Badr'. At night he will be busy in worship and at day he will be like a roaring lion. Thus Allah will bring triumph for Mahdi in the land of 'Hejaz'. Mahdi will set free those ones from Bani-Hashim who would be in prison at that time. People with black flags will enter Kufa and will approach Mahdi for swearing allegiance to him. Mahdi himself would send his armies to different corners of the world for the purpose of receiving allegiance. The oppressors will be vanquished and the inhabitants of the ...cities will surrender to Mahdi

In the same chapter of the afore-said book, its author narrates from Abu Na'eem (from the book "Sefat-ul-Mahdi") who in turn narrates from Abu Sa'eed Khudri that the Messenger of Allah (S.A.W.A.) said: Someone from my progeny will emerge who will be acting upon my 'Sunnah'. Blessings will descend down from the sky and the earth too would throw out its bounties. The earth will be filled with justice and equity .just as it was filled with tyranny and oppression

In the same chapter of the same book, its author narrates from Abdullah-ibn-Atha as .'such: I told Imam Muhammad Baqir: Inform me about the 'Qae'm

.'He replied: I am not the 'Qae'm and the one whom you refer to is not the 'Qae'm

?I asked: How will be Mahdi's ways and policies

.He replied: Just like the ways of the Holy Prophet's

In the same book, he narrates from Na'eem-ibn-Hemad who narrates from Ayesha that the Messenger of Allah (S.A.W.A.) said: Mahdi is from my progeny. He will fight as .per my Sunnah just as I fought as per the revealation

Ibn-Hejar in his "Swae'q" (page ٩٨) and the author of

Yanabi-ul-Muwadda" (page ۴۳۳) have narrated a tradition with almost the same" .contents

The author of "Es'aaf-ur-Raghebean" (page ۱۶۱) says: Mohyiddin Arabi in "Fotouhat-Makkiyah" says: Mahdi will act by virtue of Divine inspiration since the Holy Prophet's :canons will be revealed to Mahdi by inspiration just as the tradition

(*)

.refers to this very matter

Thus the Holy Prophet (S.A.W.A.) has made us realize that Mahdi is the follower of the Holy Prophet (S.A.W.A.) and not that he is a heretic. Besides he makes us realize that Mahdi is an infallible. Such analogy is needed - In spite of being infallible and in spite of receiving inspiration from God. As a matter of fact, some of the researchers reckon analogy to be forbidden for all the divine men since the Holy Prophet (S.A.W.A.) can be witnessed for them. When the divine men doubt in any tradition or command they refer to the Holy Prophet and he in turn directly acquaints them with the truth. The Master of the affairs is needless of following any of the Imams, other than the Holy .Prophet

MAHDI'S VIRTUOUS WAY

The author of "Eqdud-Durar" (chapter five) narrates from Abu Amro Osman-ibn-Sa'eed Muqarri (from his book 'Sunan') who narrates from(۱) Huzaifa-ibnYaman that :the Messenger of Allah (S.A.W.A.) said

The inhabitants of the sky, the inhabitants of the earth, the birds, the beasts and the .fishes will become delighted by Mahdi's existence

In the seventh chapter of the same book, its author narrates from Abu Na'eem (from the book "Sefat-ul-Mahdi") and

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١- Mahdi will follow me and he shall not do any wrong.

Imam Ahmad (from the book "Musnad") who in turn narrate from Abu Saeed Khudri that the Messenger of Allah (S.A.W.A.) said: I give you glad tidings about Mahdi... The .inhabitants of the earth and the heavens will be satisfied with him

In the third chapter of the same book, its author narrates from Na'eem-ibn-Hemad (from the book "Fatan") that Jabir-ibn-Abdullah said: A person approached Imam :Muhammad Baqir (A.S.) and said

.Accept these five hundred dirhams as 'Zakat' (poll tax) on my wealth

Imam Muhammad Baqir (A.S.) replied: You may give those five hundred dirhams to your Muslim neighbours and to your Muslim brethrens who are in distress. Thereafter Imam (A.S.) said: When Mahdi, the 'Qae'm' from our progeny will emerge, he will .distribute wealth equally and will tread the farmers with justice

In the same chapter of the same book, the author narrates from Abu Amro Muqarri (from his book 'Sunan') and Hafiz: Na'eem-ibn-Hemad (from the book 'Fatan') that Ka'ab al-Akbar said: I see Mahdi's name in the books of the Prophet. His rule is neither .in just nor oppressive

Ibn-Hajar in his "Sawae'q" (page ۹۸) narrates from Ruyani, Tabarani and others that ...the Messenger of Allah (S.A.W.A.) said: Mahdi is from my offspring

The inhabitants of the earth and sky and the birds are satisfied with Mahdi's ...caliphate

On page ۹۹ of the same book, he has narrated from Ahmad and Mawardi a tradition .with similar contents

MAHDI'S PRAISEWORTHY MORALS

The author of "Eqdud-Durar" (chapter three) narrates from

Harith-ibn-Mughaira Nazri as such: I told Hussein-ibn-Ali: By what wign should we ?recognize Mahdi

.He replied: By his calmness and dignity

In the same book, he narrates from Hafiz Abu Muhammad Hussein (from the book "Masabeeh") that Ka'abal-Ahbar said: "Like an Eagle with its two wings, Mahdi will be ".humble for the sake of Allah

In the eigth chapter of the same book, he narrates from Na'eem-ibn-Hema'd (from the book "Fatan") who narrates from Ta'oos as such: Amongst the signs of Mahdi is .this that he would be strict with his officials and generous and kind with the indigent

In section three, chapter nine of the same book, he narrates from Na'eem-ibn-Hemad (from the book "Fatan") that Abu Rumiyah said: Mahdi will show kindness to .the poor and will caress them

Again in section three, chapter nine of the same book he narrates from Hussein-ibn-:Ali (A.S.) as such

When Mahdi emerges nothing will judge between him and the Arab and the Quraish except the sword. For what reason do they make haste in Hazrat's emergence!? I swear by Allah that Mahdi will not wear but coarse and rough clothes and will not eat .but bread made of barley and death will be hidden beneath his sword

RELIGION WILL TERMINATE IN MAHDI

The author of "Eqdud-Durar" (chapter one) narrates from a group well-versed in traditions namely Abul Qasim Tabarani, Abu Na'eem Esfahani, Abu Abd ur Rahman-ibn-Abu Hatim and Abu Abdullah Na'eem-ibn-Hemad and others that Amir-ul-Mumineen Abli-ibn-Abi Talib (A.S.) said: I asked the Holy Prophet: O Messenger of Allah! Is Mahdi

?from our progeny or others

.He replied: As a matter of fact, he will be from us

.Allah will terminate the religion through Mahdi just as He commenced it through us

In the seventh chapter of the afore-s aid book, he narrates from the previous narrators that Ali-ibn- Abi Talib (AS.) said: I asked the Holy Prophet: - Is Mahdi from us, progeny of Muhammad or from others!? He replied: As a matter of fact, he will be from us. Allah will terminate the religion through Mahdi just as he commenced it .through us

In the same chapter of the same book, its author narrates from Hafiz Abu Bakr Baihaqi who narrates from Amir-ul-Mumineen Ali-ibn-Ali Talib (A.S.) that the Messenger of Allah (S.A.W.A.) said: Mahdi is from our progeny. Religion will end .through him just as it commenced through us

Ibn-Hajar in his "Sawa'eq" (page ۹۷) has narrated from Abul-Qasim Tabarani that the Messenger of Allah (S.A.W.A.) has said: Mahdi is from us. Religion will end through him .just as it commenced through us

The author of "Es'aaf-ur-Raghebeen" (page ۱۴۸) narrates from Tabarani that the Messenger of Allah (S.A.W.A.) said: Mahdi is from our progeny. "Religion will end ".through him just as it commenced through us

THE JEWS AND THE CHRISTIANS

The author of "Eqdud-Durar" (chapter seven) narrates from Na'eem-ibn-Hemad (front the book "Fatan") that Sulaiman-ibn-Isa said: It has come down to me that the Ark of the Covenant will be taken out from the late of Tabariah. The Ark will be carried and placed in front of Baitul-Muqaddas when a group of Jews will witness it, they will .surrender

In the third chapter of the same book, the author says: In some of the traditions it is stated: The reason why Mahdi is called as Mahdi is because he will be directed towards the books of Torah and he would take them out from the mountains of Syria. He would invite the Jews towards the books and a congregation will submit .themselves before the books of Torah

The author of "Eqdud-Durar" says: - Abu Amro Mada'eni in his "Sunan" has said: The reason why Mahdi has been called as Mahdi is because he will be directed towards the mountain of Syria and will take out the books of Torah from it. He will argue and rationalize with the Jews by means of Tarah and a congregation of Jews will .surrender to him

:The author "Es'aaf-ur-Raghebeen" (page ۱۵۳) says

Mahdi will take out the Ark of the Covenant and the books of Torah from the cave of Anthakia and mountain of Syria respectively. He will argue with the Jews by means of .Torah and a large number of the Jews will surrender to him

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۷۶) from the author of "Meshkat al-Masabeeh" who narrates from Abu Huraira that the Messenger of Allah :(S.A.W.A.) said

Isa-ibn-Maryam will descend and will judge with justice. He will destroy the cross and will kill the pork. He will nullify the 'Jazia' (poll tax), set free the young camels and will not ride upon them. He will eradicate enmity and will destroy grudge, hatred and .jealousy

Author says: That he will nullify the 'Jazia' perhaps refers to this point that all the people at that time would be following the religion of Islam just as destruction of the cross too is a metaphoric remark in this regard. Eradication of enmity, grudge, hatred and jealousy too may mean that these

will be obviated between the Jew and Christian by the blessings of Isa-ibn-Maryam's .descension

MANIFESTATION OF THE RELIGION OF ISLAM

The author of "Eqdud-Durar" (chapter two) narrates from Abul-Hassan Rab'ee Maleki who narrates from Huzaifa-ibn-Yaman that the Messenger of Allah (S.A.W.A.) while :mentioning about Mahdi, his agnomen and place of allegiance says

Allah will restore the religion by means of Mahdi and will produce victories and triumphs for him. Then, except for those who say "There is no god except Allah" (*) ...none others would be left on the earth

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۷۶) from Shaikh Mohyiddin Arabi from his book "Futouhat-Makkiyah" (chapter ۳۶۶) about Mahdi and his ministers and says: Mahdi will emerge when religion would be on the decline. The one who would not accept will be killed and the one who would engage in debate with him will be defeated. He will so reveal the realities of religion that had the Holy Prophet (S.A.W.A.) been alive, he too would have judged in the same manner. He will eradicate the (false) religions from the face of the earth. Then, except for the pure religion, no .other religion would remain over the earth

MAHDI'S REFORMS

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۸۶) from the book "Manaqib" which narrate from Hazrat Ali-ibn-Musa ar-Ridha who narrates from his father that the Messenger of Allah (S.A.W.A.) while mentioning about the virtues of his household and his Meraj (ascension to heaven) said: I asked: 'O my Lord, who are my legatees? I heard a

call saying: “O Muhammadi Your legatees are those whose names have been written ”.on the enclosure of My throne

I looked and saw twelve lights. A green cover spread over each light and the names of my legatees were written on each of them where the first of them was Ali and the last .of them Mahdi

?I asked: ‘O Lord, Are they the legatees after me

I heard a call saying: After you, they are My friends, chosen ones and proofs upon My creatures. They are your legatees. I swear by My Glory and Majesty that I will cleanse the earth from its tyranny by the hands of the last of the one who is Mahdi. I will make him conquer the East and West. I will make the wind to conquer for him and make the clouds submissive to him. I will grant him power through some means and will help him by means of his own army. I will assist him through the Angels until he gains power over My Government and gathers the people towards My ‘Tauheed’ (Monotheism). Thereafter, I will expand his kingdom and extend the days for my .friends until the Day of Judgement

Again, the author of “Yanabi-ul-Muwadda” narrates (on page ۴۸۶) from Abul-Mu’aiyyed Muwafiq-ibn Ahmad Khawrazmi that Abu Sulaiman has said: I heard the Holy Prophet (S.A.W.A.) saying: The night when I was made to ascend to the heavens... (Hazrat mentioned partly about his ascension and its virtues and about the virtues of his progeny and his twelve legatees)... I heard a cry: O Muhammad! Would you like to ?see your legatees

.’I said: ‘Yes

(I was addressed: Look towards the right of the ‘Arsh’. (Throne

As soon as I cast my glance, I saw Ali, Fatemah, Hassan, Hussein, Ali-ibn-Hussein, -Muhammad-ibn-Ali, Jafir-ibn

Muhammad, Musa-ibn-Safar, Ali-ibn-Musa, Muhammad-ibn-Ali, Ali-ibn-Muhammad, Hassan-ibn Ali and Muhammad-ibn-Hassan who appeared amongst them like .sparkling star

Later, I was addressed: 'O Muhammad! They are My Proofs upon My servants. They are your legatees and Mahdi who is the avenger of your progeny is amongst them. I swear by My Glory and Majesty that Mahdi will take revenges from My enemies and .will assist My friends

The author of "Eqdud-Durar" (section one, chapter four) narrates from Abu Na'eem (from the book Sefat-ul-Mahdi) who narrates from Huzaifa-ibn-Yaman that the :Messenger of Allah (S.A.W.A.) said

Woe to this nation because of its oppressive rulers. How they kill the believers and create fear in them leaving aside those who obey them. A believer is one who withholds himself from those who are good to him by tongue but weary of him by heart. Whenever Allah Wills to hold Islam in high esteem, He will destroy the oppressors. Allah has Power over all things and He is able to rectify a nation, which .has gone corrupt

Thereafter the Holy Prophet (S.A.W.A.) said: 'O Huzaifa! If there remains not more than a day from the life of this world, then Allah will prolong that day to such an extent that a man from my progeny will appear and rule. He will conduct important affairs and will manifest the religion of Islam. Allah does not break His Promise and He is .quick in reckoning

In section three, chapter nine of the afore-said book, its author narrates that Amir-u-Mumineen Ali-ibn-Abi Talib while mentioning about Mahdi and his reforms says: There is no heresy but that Mahdi will uproot it and there is no

.Sunnah' (practice) but that Mahdi will enliven it'

In the seventh chapter of the same book, he narrates from a congregation of traditionists namely Abu Na'eem Esfahani, Abul-Qasim Tabarani, Abu Abdur-Rahman-ibn-Abu Hatim, Abu Abdullah Na'eem-ibn-Hemad who narrate form Ali-ibn-Abi Talib that the Messenger of Allah (S.A.W.A.) while mentioning about Mahdi and the :fact that Allah would terminate the religion by his hands said

People will be delivered from the troubles due to Mahdi just as they found deliverence from polytheism through us. Due to him, Allah will make them intimate with each other after having been hostile (hostility of troubles) just as He made them intimate .towards each other though after hoslility of blasphemy

In section three, chapter nine of the same book, he narrates from Abdullah-ibn-Atha as such: I asked Imam Muhammad Baqir: When Mahdi emerges what will be his ?ways

He replied: He will destroy the heresys which had been laid down before him just as the Holy Prophet (S.A.W.A.) too had done the same. Mahdi will set forth Islam in a new .and fresh manner

In the same section and the same chapter of the afore-said book, the author narrates from Ali-ibn- Abi Talib as such: There is no heresy but that Mahdi will eradicate it and ...there is no 'Sunnah' (practice) too but that Mahdi will establish it

In the third chapter of the afore-mentioned book, he narrates from Abu Bakr Baihaqi (from the book "Besath-wa-Nushur"), Ahmad-ibn-Hemad (from the book 'Mustadrik') and Abu Na'eem (from the book "Sefat-ul-Mahdi") who all narrate from Abu Sa'eed Khudri that the Messenger of Allah (S.A.W.A.) said: I give you glad-tidings about Mahdi. He will emerge amongst my nation at the time when they will be

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in discord and war with each other. Then, Hazrat will fill the earth with equity and justice just as it was fraught with tyranny and oppression… Mahdi will fill the hearts of Muhammad's nation with riches and make them free from want. His justice would …embrace all of them

In the seventh chapter of the afore-mentioned book, he narrates from Amir-ul-Mumineen Ali (A.S.) as such: Mahdi will despatch his chiefs to various cities for establishing justice amongst the people. The wolves and sheeps shall graze together. The children will play with the snakes and scorpions without being harmed the least. Evil will vanish and goodness will remain. People will cultivate about ۷۵۰ gramme and will receive in return about ۵۲۵ kilograms just as the same has been mentioned in the Holy Quran. Adultery, wine - drinking and usury will be uprooted. People will have a relish for worship, divine laws and faith and a desire for mixing in the society. Life of man will lengthen, properties held in trust would be returned back, trees will bear fruits, blessings will double, the wicked will be destroyed, the virtuous ones will remain .and those having grudge against the Ahl-e-Bayt will cease to exist

In the third chapter of the afore-said book, the author narrates from Nae'em-ibn-Hemad (from the book "Fatan") who in turn narrates from Jafar-ibn-Bashar Shami that (during Mahdi's era) injustice would be rebuffed to such extent that if something belonging to someone is hidden under a person's tooth he would remove it and give it .back to its owners

VICTORIES AND DEVELOPMENTS UNDER MAHDI'S RULE

The author of "Eqdud-Durar" (chapter three) narrates from Abul-Hassan Maleki who 'narrates from 'Huzaifa-ibn-Yaman

that the Messenger of Allah (S.A.W.A.) said: - If there remains not more than a day from the life of this world, Allah will raise a man from my progeny whose name will be the same as my name and his character will be the same as my character Allah will revive the religion through him and will establish victories for him. Except for those who say: There is no good but Allah

(*)

...none else would remain over the earth

In the first chapter of the afore-said book, its author narrates from Abu Abdullah-ibn-Jauzi (from his 'Tarikh') who narrates from Abdullah-ibn-Abbass that the Messenger of Allah (S.A.W.A.) said: Four persons ruled over the entire land - two of them from the believers and two from the un-believers. The two believers were Zul-Qarnain and Hazrat Sulaiman (A.S.) and the two disbelievers were Bakht-un-Nasr and Nimrod. .Soon, a man from my progeny will become the owner of the entire land

The author of "Es'aaf-ur-Raghebeen" (on page ١٥٠) says: It has come down in .traditions that Mahdi Will become the owner of the East and the West

The author of "Yanabi-ul-Muwadda" narrates (on page ۴۴۷) from the book "Fara'ed-us-Semtain" which narrates from Sa'eed-ibn-Jubair who narrates from Ibn-Abbass that the Messenger of Allah (S.A.W.A.) said: There will be twelve Caliphs and successors after me who will be the Proofs of Allah upon His creatures. The first of them is Ali and the last of them is my son, Mahdi. Then Isa-ibn-Maryam will descend and will pray behind Mahdi. The earth will illuminate by means of the Divine Light and .Mahdi's rule will extend from East to West

On the same page of the same book, he narrates from the

book “Fara’ed-us-Semtain” which narrates from Abu-Imamah Baheli that the Holy Prophet (S.A.W.A.) said: Mahdi will extract the treasures and will conquer the cities of .the polytheists and infidels

The author of “Yanabi-ul-Muwadda” narrates (on page ۴۸۷) from the book “Fara’ed-us-Semtain” which narrates from Sa’eed-ibn-Jubair who narrates from Ibn-Abbass that the Messenger of Allah (S.A.W.A.) said: If not more than a day remains from the life of this world, Allah will prolong that day until Mahdi who is from my offspring will emerge... The earth will illuminate by means of the Divine Light and Mahdi’s rule will .spread over the East and West

THE PERIOD OF MAHDI’S CALIPHATE AND RULE

Diverse traditions exists on the period of Mahdi’s Caliphate and rule and the extent of Hazrat’s life especially those traditions which have came down from our Sunni .brethrens

Abu Dawoud has narrated that Mahdi shall rule for a period of seven years. Tirmidhi has narrated that Mahdi shall rule for a period of five, seven or nine years. Ibn-Maaja too has narrated the same. Hakim has narrated in ‘Fsaaf-ur-Raghebeen’ that Mahdi shall rule for seven or nine years. However Ibn-Hajar has mentioned only seven .years (and not nine) for Mahdi’s rule

It has been narrated from Tabarani and Bazzaz that Mahdi shall live for seven, eight or maximum nine years. It is narrated from Maawardi and Ahmad that Hazrat shall live for five, seven, eight or nine years and after him there will be no goodness left. Some of the traditions mention Mahdi’s rule to extend for twenty years just as the .author of “Eqdud-Durar” has narrated the same from Abu Na’eem and Tabarani

Moreover the author of "Eqdud-Durar" has narrated from Na'eem-ibn-Hemad that Mahdi would survive for forty years. However, traditions, which mention Mahdi's life to last for seven years are more. Some traditions mention that Mahdi shall rule for seven years where each year would be equal to twenty years of our reckoning. That is to say, in each year, Mahdi will conduct the reformatory tasks and Islamic teachings for a period of twenty years. Some traditions mention that he would rule for ten years. The sayings of 'Ulemas' (learned scholars) in this regard are diverse. Some have said: Doubt have arisen from the narrator and the proof of this view is the statement of ".Tirmidhi who says: "It is due to the narrator's doubt

The author of "Es'aaf-ur-Raghebeen" (page ١٥٥) says: Most of the traditions mention Mahdi's rule to last for seven years and with regards to seven to nine years it is .doubtful

One tradition mentions Hazrat's rule to last for six years. Ibn-Hajar says: The matter on which traditions are in agreement with each other is this that Mahdi will undoubtedly rule for seven years. He has also narrated from Abul-Hassan Abari that .abundant and authentic traditions indicate that Mahdi will rule for seven years

Author says: Abul-Hassan Abari's saying is more clear and well-known. In this saying, there exists a great virtue for Mahdi and it is this that within this short period, he will rise for the religions and worldly reforms just as his great grandfather, the Holy Prophet (S.A.W.A.) revolted within a period of eight years i.e. in the second year of .Hurat

The author of "Es'aaf-ur-Raghebeen" (page ١٥۶) says: - One tradition mentions the period of Mahdi's rule to be more than what was mentioned. Another tradition states that Mahdi would rule for forty years. Another tradition mentions

.twenty-one years and yet another tradition mentions fourteen years

Ibn-Hajar Isqalani in 'Ala'maat Mahdi Muntazar' says: Traditions mentioning the seven-year period of Mahdi's rule are more in number and more famous. Assuming the correctness of all the traditions, we can conclude from all of them as such: Traditions, which mention forty years refer to the period of his rule. Traditions, which mention seven, eight or nine years refers to the last degree of manifestation of his rule and power. Moreover, traditions, which mention twenty or fourteen years refer .to the average limit of the rule

Author says: The reason for the differences in traditions in this regard may be that the reality of this matter and the duration for which Mahdi will rule should not be known just as the time of his emergence is concealed and unknown) in order that one's attention is drawn towards all sides and he longs for Mahdi's victory and long stay till the maximum period of time even though the saying of seven-year period is .preferable

CONCLUSION

THE NUMBER AND PLACE OF MAHDI'S HELPERS

Asbagh-ibn-Nubatah says: Amir-ul-Mumineen Ali (A.S.) recited a sermon and mentioned therein something about the emergence of Mahdi and his helpers. Abu ".Khalid Halabi or Kabuli said: "O Ali, inform us something about his qualities

He replied: From the viewpoint of character and creation, he resembles the Holy Prophet (S.A.W.A.) the most. Should I inform you about his helpers? They said: "Yes, O ".Amirul-Mumineen

He replied: I heard the Messenger of Allah (S.A.W.A.) saying: The first of them would be from Basra and the last of

them from Yamamah. Thereafter Hazrat began to count Mahdi's companions. People :were crying and Ali (A.S.) was saying

Two persons from Basra, one person from Ahwaz, one person from Mina, one person from Shushtar, one person from Duraq, four persons namely Ali, Ahmad, Abdullah and Jafar from Baastan, two persons by the names of Muhammad and Hassan from Amman, two persons - Shaddad and Shadid from Siraf, three persons - Hafas, Yaqub and Ah from Shiraz, four persons Musa, Ali, Abdullah and Ghalafan from Esfahan, one person by the name of Yahya from Abdah, one person by the name of Dawoud from Maraj or A'raj, one person by the name of Abdullah from Karaj, one person by the name of Qadeem from Burujerd, one person by the name of Abdur-Razzak from Nahawand, two persons - Abdullah and Abdus-Samad from Dainul, three persons - Jafar, Ishaaq and Musa from Hamadan, two persons - whose names are similar to the names of Holy Prophet's Ahl-e-bayt - from Qum, one person by the name of Darid and five others whose names are similar to the names of 'Ashab-e-Kahf' from Khurasan, one person from Aamol, one person from Joijan, one person from Herat, one person from Balkh, one person from Qarah, one person from A'ane, one person from Damghan, one person from Sarkhas, three persons from Saiyar, one person from Sayah, one person from Samarkand, twenty-four persons from Thaleqan - They are the same ones about whom the Holy Prophet (S.A.W.A.) said: In Khurasan, treasures can be found which are not gold or silver. But they are men whom Allah and His Prophet will gather together - two persons from Qazvin, one person from Fars, one person from Abhar, one person from Birjan, one person from Shakh, one person from Sareeh, one person from Ardabil, one person

from Morad, one person from Tadammor, one person from Armani, three persons from Maragha, one person from Khuee, one person from Salmas, one person from Badices, one person from Nasur, one person from Barkari, one person from Sarkhis, one person from Munaijerd, one person from Qaliqala, three persons from Waseth, ten persons from Baghdad, four persons from Kufa, one person from Qadasieh, one person from Surah, one person from Serat, one person from Nael, one person from Saidah, one person from Juijan, one person from Qusur, one person from Anbaar, one person from Akbarah, one person from Hananeh, one person from Tabuk, one person from Jaamedah, three persons from Abadan, six persons from Hadisah Musel, one person from Mosul, one person from Maqlasaya, one person from Naseebeen, one person from Arwan, one person from Faraqeen, one person from Aamed, one person from Ra’s-ul-Ain, one person from Reqqah, one person from Haran, one person from Bales, one person from Qabeeh, one person from Tartus, one person from Qasr, one person from Adneh, one person from Hamari, one person from Arar, one person from Qures, one person from Anthakia, three persons from Halab, two persons from Hamas, four persons from Damascus, one person from Syria, one person from Qaswan, one person from Qaimut, one person from Sur, one person from Karaj, one person from Azrah, one person from Aamer, one person from Dakar, two persons from Baitul-Muqaddas, one person from Ramalich, one person from Bales, two persons from Acca, one person from Arafat, one person from Asqalan, one person from Gazah, fourpersons from Fasath, one person from Qaramis, one person from Damyath, one person from Mahaleh, one person from Askanderiyeh, one person from Barqah, one person from Tanjah, one person from Mranjah,

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one person from Qirwan, five persons from Sus Aqsa, two persons from Qirus, three persons from Jamim, one person from Qus, one person from Aden, one person from Alali, ten persons from Medina, four persons from Mecca, one person from Ta'if, one person from Dair, one person from Shirwan, one person from Zubaid, ten persons from Saru, one person from Ahsah, one person from Qateef, one person from Hajar .and one person from Yamameh

Ali (A.S.) said: The Holy Prophet (S.A.W.A.) counted them to me until they became ٣١٣ in number, the same as the companions of 'Badr'. Allah will gather them from the East and West and place them near the Holy Ka'aba by the wink of an eye. When the :people of Mecca will witness this, they will say

Sufyani has gathered us around himself'. After coming in contact with the people of' Mecca they will see a group gathered around the 'Ka'aba' and the darkness and gloom will have departed from them and the dawn of hope ascended and they will tell :each other

Salvation (perhaps meaning to say that we have found salvation). The noble people .will watch and their rulers we go in deep thought

Amir-ul-Mumineen (A.S.) said: As if I am seeing them - their appearance, height, physique, face, beauty and clothes are all one and the same. As though they are in search of something which they have lost and are now thoughtful and perplexed over this matter until a person who resembles the Prophet the most in creation and appears before them from behind the curtain of the Ka'aba. They will ask him: "Are you the Mahdi?" He will reply: Yes, I am the Promised Mahdi. Thereafter Hazrat will address them as such: Swear allegiance to me with regards to forty qualities and enter into

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.a covenant with me with regards to ten qualities

Annaf said: "O Ali what are those qualities? He replied: They will swear allegiance that they will not steal, commit adultery, kill someone injustly, defame the honor of a respectable person, abuse a Muslim, swarm a house, mount on a thin and weak animal, decorate themselves falsely (wear gold), wear fur, wear silk, wear clogs obstruct the path for anyone, commit injustice to the orphans, play trick and deceit anyone, eat the wealth of the orphans, indulge in homosexuality, drink wine, commit treason in trust, breach the promises, hoard wheat and barley, kill someone who seeks refuge in him, pursue the defeated one, shed blood injustly and embark on killing the injured one. Moreover one should wear coarse garments, consider the ground as ones pillow, eat bread made out of barley, be satisfied with whatever meagre he receives, participate in 'Jihad' (holy war) the way it should be done, smell "...musk and other good fragrances, avoid impurity

SECOND CONCLUSION

REFERENCES

Amongst the matters which is good and rather necessary to mention is the names of books and authors - the sources from which we have narrated the traditions in the book of 'Al-Mahdi'. This is so that the rights of those authors are duly paid and rather, .the respected readers gain self-satisfaction

:"The following are the references of the book "AL-MAHDI

The book "Es'aaf-ar-Raghebeen" is about the virtues of the Holy Prophet (S.A.W.A.) .١ and his Ahl-e-bayt (A.S.). Its written by Shaikh Muhammad Saban who died in the year

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The book “Ja’ame-ul-Lalif” is about the exellence of Mecca and the construction of .۲ the Holy Mosque. Its author is Allama Shaikh Jamaluddin Muhammad Jarrullah-ibn-Muhammad-ibn-Nuruddin-ibn-Abu Bakr-ibn-Ali Zahiray Qurshi Makhzumi. This book was written in the year ۹۵۰ Hijri and was printed in the year ۱۲۷۶ in the printing-house .of Dar Ehya-ul- Kitabul-Arabiya

Commentary on Nahjul-Balagha - written by a leading personality in literacy and .۳ history by the name of Shaikh Ezzuddin Abu Hamed Abdul Hamid-ibn-Hebtullah Mada'eni famous as Ibne-Abil Ha did who died in the year ۶۵۵ Hijri. This book has been .printed in four volumes in Darul-Kitab al-Arabiya in Egypt

Sahih Bukhari - written by a leading traditionist Abu Abdullah Muhamamd-ibn- .۴ Isma’eel- ibn-Ibrahim- ibn -Mughaira who died in the year ۲۵۶ Hijri. This books has .been printed in the year ۱۳۱۲ in the publishing-house of Maimaniya in Egypt

Sahih Sunan Mustafa - written by a leading traditionist Abu Dawoud Sulaiman-ibn- .۵ .Asha’r Sajestani who died in the year ۳۵۷

Sahih Tirmidhi - written by Abu Isa Muhammad-ibn-Surah who died in the year ۲۷۸. .۶ .This book was printed in the year ۱۳۱۰ at Luck now in India

Sawa’eq Muharreqa - written by Shaikh Shahabuddin Ahmad-ibn-Hajar Haisami .۷ against the people of innovation and heresy. He died in the year ۹۷۴ in Mecca. This .book was printed in Egypt in the year ۱۹۳۳

Eqdud-Durar - written about the Awaited Imam by the great scholar Abu Badr .۸ Shaikh Jamaluddin Yusuf-ibn-Yahya-ibn-Ali-ibn-Abdul Aziz-ibn-Ali Muqaddasi, ,Shafa’ee, Selmi

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Damashqi who finished writing this book in the year ۶۵۸ A.H. This book is the best and the most comprehensive book written by one Sunni brethren in this regard. I have not come across the printed script of this book and perhaps it may not have been printed .at all

Verily, two copies of the said book is present in the library of Hazrat Ali-ibn-Musa ar-Ridha (A.S.) where one of them had been written in the year ۹۵۳ A.H.

Another copy of this book is present in the library of the leader of all leaders in traditions i.e. Mirza Muhammad Hussein Nouri Tabarsi (died in ۱۳۲۰) just as the same .'can be known from his book 'Kashful-Astar

Another copy too can be found in the library of our leader Sayyed Shahabuddin .Mar'ashi Najafi just as he himself told me about the same

Yet another copy is present in the library of our master Abul-Mujed Muhammad Ridha Esfahani. This is the same copy on which we have relied and narrated from but was not devoid of any errors. In the book Durrarul Musawwiyah, Oust as we pointed in the preface of this book) he ascribes the book 'Eqdud-Durar' to Ali-ibn-Shahab Hamadani. However this is apparently a mistake because I have never come across anyone ascribing this book to the afore-said sayyed. Verily, the book 'Muwwadah al-Qurba' .belongs to the afore-mentioned Sayyed

From the last portion of the book 'Yanabi-ul-Muwadda' and the book 'Ghayat-ul-Maram' it appears that Abu Abdullah Ganji in his book 'Al-Bayan-Fi Akhbar Saheb-uz-Zaman' and the book 'Kefayat-Talib-Fi-Faza'el Ali-ibn-Abi Talib' narrates some of his .'collections from the book 'Eqdud-Durar

۹. The book 'Fotouhat-Islamiyah' after 'Fotouhat-

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Nabawiyah' - written by the scholar Sayed Ahmad Zaini Dehlan a 'Mujtahid' (expert in Islamic jurisprudence) of Mecca who died in the year ۱۳۰۴. This book has been .published in two parts in the publishing house of Mustapha Muhammad in Egypt

The book 'Fotouhat-Makkiyah' written by the mystic scholar and researcher . ۱۰ Shaikh Abu Abdullah Mohyid din Muhammad-ibn -Ali famous as Ibn-Arabi Hatemi Tha'ee. Truly, this book is a useful book in its own field and I don't imagine there exists another of its kind. This book has been printed in Egypt in Darrul-Kitab al-Arabia .al-Kubra publishing-house

The book "Kashf-uz-Zunoon-an-Asami al-Kutub wal-Funoon". As it can be judged .۱۱ from its name, this book is majestic in its own field. It has been written by the scholar Mulla Kateb Chalabi who died in the year ۱۰۶۷. This book was printed in Darrul-.Sa'adeh in two volume

The book "Mafatih-ul-Ghaib" which is a famous exegesis written by the research .۱۲ scholar Muhammad Fakhruddin Razi who died in the year ۶۰۶ A.H. This book was printed in eight volumes in the publishing-house of 'Aamera' in the year ۱۳۰۸ A.H. The .exegesis of Abu Saud too has been printed in the margin of this exegesis

Mufradat al-Quran - written by the research scholar Abul-Qasim Hussein-ibn- . ۱۳ Muhammad-ibn-Mufazzal famous as Ragheb Esfahani who died in the year ۵۰۲ A.H. .This book has been printed in the margin of 'Nihaya' of Ibn-Athir in Egypt

The book "Nur-ul-Absar" written about the virtues of Ahl-e-bayt of the Holy . ۱۴ Prophet. It has been written by the scholar Sayyed Mu'min Ibn-Hassan Shablanji who died in the year ۱۲۰۸ A.H. This book was printed in the year ۱۳۰۴

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.A.H. in Egypt in the Uthmani printing-house

The book "Nihaya" which is on the subject of explanation of words used in . ۱۵ traditions and Quran and is written by the research scholar and lexicographist Abus-Saadat Mubarak-ibn-Muhammad-ibn-Muhammad Jauzi well-known as Ibn-Athir who died in the year ۶۰۶ AH. This book has been printed in four volumes in the publishing-house of 'Khairiyah' in Egypt.

Nahjul-Balagha - compiled by Allama Sharif Razi -Muhammad-ibn-Abu Ahmad . ۱۶ Musawi who was the chief of seekers of knowledge in Baghdad. In this book, he has collected the sermons, letters and aphorisms of Amir-ul-Mumineen Ali-ibn-Abi Talib (A.S.). This book has been printed into three parts in one volume in the printing-house of 'Esteqamah' in Egypt. Shaikh Muhammad Abdoh who was the 'Mofti' (passing judicial decrees) of Egypt, Shaikh Mohyiddin and Muhammad Abdul Hamid who was the professor of Al-Azhar have written a commentary on this book.

The magazine "Hudal-Islam" which is printed weekly in Egypt under the guidance . ۱۷ of Muhammad Ahmad Sairafi and a number of scholars of Egypt have given their share of contribution to this magazine. Undoubtedly this magazine is a religious magazine and is rare in its own field. It was started from ۱۳۵۴ A.H and is still being published.

The book "Yanabi-ul-Muwadda-Fi-Muwaddat Zul-Qarba" - written by the mystic . ۱۸ scholar Shaikh Sulaiman-ibn-Khawja Kalan Husseini Balkhi Qunduzi who died in the year ۱۲۹۴ A.H. This book was printed in the publishing-house of 'Akhtar'.

THE END

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library